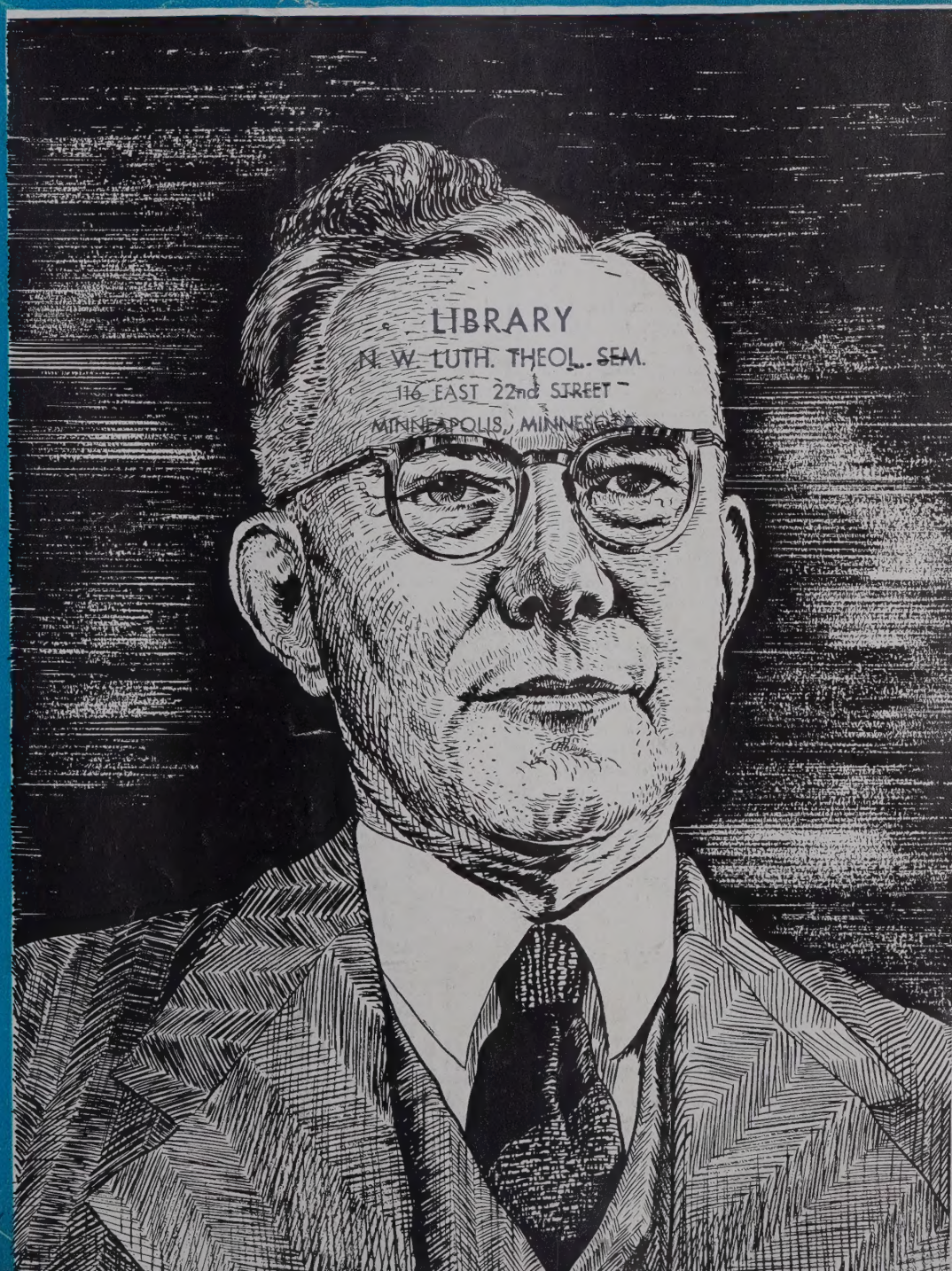
The Pastor

JULY ◆ NINETEEN AND FIFTY ONE



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The Pastor

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THE COVER: Paul Tillich, professor of Philosophical Theology at Union Theological Seminary in New York, recently completed Volume I of his *Systematic Theology*, evaluated in Pastors' Reading Guide in this issue of THE PASTOR, pages 28 and 29. The cover drawing is by J. Burnard Wiley.

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Protestantism with Power

By NELS F. S. FERRE

ded emphasis in Protestant preaching is presented in the first of two es by the professor of Philosophical Theology, Vanderbilt University. ssor Ferre will teach at Mansfield College, Oxford, England, in 1951-52 Fulbright Grant. His most recent book is *Strengthening the Spiritual Life*.

OTESTANT preaching needs to ne post-critical.[1] It needs a faith , having passed honestly and ssfully through the fires of criti- is held with childlike simplicity performing a man's measure of uctive work.

otestantism is now divided into groups: the pre-critical, the crit- and the post-critical. The pre- al are those who have a simple, turbed Christian faith resting me external authority like the , some creed, or some unofficial a. There are still many of these l some of them are saints. They the advantage of a steady world- supporting them and of not hav- o be disturbed by thinking. As ney have escaped the anguished of the critically awakened.

e critical are those who have exposed to, and often engulfed he many serious problems in od, thought, history, and fact n beset traditional Christianity. critically awakened, the serious can never return to pre-critical ence. Responses then vary. Some t with open disgust; with deep ng and disappointment they and malign their former "funda- alism." Others wistfully cherish, unrepeatable yet pleasant child-

[1] This article is a part of Nels Ferre's contribution to *Room for Improvement—Next Step for Protestants*, a book edited by David Cooper and carrying other contributions. It will be published this fall from the Cloister Press (Wilcox & Follett).

hood, the faith that nourished their growing lives. Still others begin to build new houses of faith to live in, constructed by their own reason and limited to their own efforts.

The post-critical, again, have experienced and accepted the anguish of criticism. They have known the pain of banishment from the land of innocent faith. By being critical enough of themselves and of their own reasoning as standards, they have found that right faith is also the highest truth. They no longer live within the protected areas of external authority; nor do they live in the exposed areas of constant criticism; they live, rather, within the widening fields of a free faith, satisfying their minds while leaving them open to new truths, within the security of God's good will for them and for all men, which is at the same time most meaningful to life and thought and most mysterious to heart and imagination.

Post-critical Protestantism has recovered, beyond the honesty of competent criticism, the childlike faith in God's love which issues in creative and co-operative living and civilization. Such a faith has at least three essential emphases: God is before the world; God is with the world; and God is beyond the world.

Not without reason is "I believe in God, the Father Almighty, Maker of heaven and earth . . ." put first in the great creed of the church. One of man's easiest temptations is to start with himself as most real, perhaps not as an individual but in the collective sense. At least as far as tested and tried knowledge goes, how can we get far beyond this human-centricity? This viewpoint is, perhaps, not so much a thought-out philosophy as an inner, nearly unconscious standard of reference and of value. When it is remembered that man is a late arrival in nature, the more consciously critical make nature the limit of our knowledge.

Yet no understanding of life and reality can be Christian that does not start with the affirmation: *In the beginning God . . .* Christianity is unashamedly and uncompromisingly a full-fledged supernaturalism, including within it, in a most subordinate sense, all truths of naturalism. Christianity affirms that man and nature are both God's creation, to be explained, judged, and saved solely within the eternal sovereignty of his being and purpose.

The post-critical mind has found that naturalism begs the basic questions of reason; that nature as we best know it is not self-explanatory but points to its Creator. Although it is only because God is with the world in the reality of Jesus Christ—the Word which was in the beginning with God and was God and through whom the world was made—that we can know that God is before the world; nevertheless, the whole meaning of God's being with the world de-

pends upon his being the kind of God who is before the world, its sovereign Creator and Lord. Post-critical Protestantism should, therefore, begin with its great creed in affirming that God is immeasurably before the world.

If this truth is to be preached with power, it must be preached in terms of creation from nothing. That God creates from nothing is a symbol which combines the post-critical meaning and mystery of the Christian faith. The meaning of this symbol is, again, threefold.

The first meaning of it is to the effect that nature and man cannot be explained in their own terms. That God creates from nothing does not mean some metaphysical proposition to the effect that there is no *ultimate* continuity and consistency. It means, rather, that this world can be explained from within itself only as completely dependent upon the sovereign creative act of God. Creation from nothing is an existential judgment to the effect that there can be no security of thought or of life from within this world. Even if God uses primal energy or even prime stuff to fashion new worlds, such control is completely beyond our grasp as creatures. This much, at least, is the first meaning of the symbol of creation from nothing.

Even beyond this, however, this symbol means that genuine newness can never be explained in terms of what was. History is no pure repetition or fictitious newness. "Becoming" is real. Creation is a fact. God has the capacity to cause to be that which was not, or that which is out of that which never before was. This we all see and experience. To deny this is to schematize and to rationalize primary experiential evidence.

How this can be we cannot know, for here the creature must yield completely to the Creator, but we can see that it is so, and we can use this symbol to acknowledge the solid fact. Whatever means God uses, of himself or outside himself, or whether he uses no means at all but is capable of fiat creation, the genuinely new in creation and history can be referred only to the activity, whether directly or indirectly, of the God who is and was before the world.

In the third place, the meaning of this symbol of creation from nothing means that the future is more important than the present or the past. The Creator completes his purpose in the future. Time is finished through time, and God's eternity is the sovereignty of His creative love over all times and conditions. In eternity the primary mode of being is always the present; in created time the present, and even more the past, are the servants of that which is to become.

The future will never come, apart from right decisions and growth in the present, and the present never becomes decisive except with relation to the material of the past which it contains; but the future is the primary meaning of the process in order that the Eternal Purpose may be effected. This means that what a man has been or is can never equal in importance that which God wants him to be and that which he can become. The most important category of man and of history is not their actual status but their potential power for becoming.

If all preaching were informed with such glad urgency, how creative it would become and how it would touch our congregations with the hand of Jesus, calling forth faith unto forgiveness and newness of life!

Beyond these three meanings of the symbol—to the effect (1) that creation from nothing denies explanation and security from within created existence, (2) that the new can be explained only in terms of the activity of God before the world, and (3) that the future of created time is the most important aspect of it, announcing with glad urgency God's power to make all things new—lies the even deeper mystery conveyed by the symbol. God is in an infinitely different category from man, not in the sense that creation is not from God and does not belong to the total explanation of his activity, accessible to man through God's gracious revelation of himself but, rather, in the sense that man can never assume the perspective of God.

The place of God and of man are not only not interchangeable but, as far as uncreated being goes, are eternally qualitatively distinct. Man, to escape the judgment of God, has tried to democratize him, reducing hi
our level as a kind of elder br
or benevolent uncle; but God ev
mains his sovereign mystery t
eternity, where our at-homene
the universe and beyond this
must ever be one of adoration
acceptance in gratitude and faith

The awesome mystery of ete
is a bedrock reality that has se
been sensed in our Protestant ser
Post-critical Protestantism mus
cover or uncover this reality, n
terms of uncanny fear but in t
of the majestic mystery of Sove
Love whose ways are not our
and whose thoughts are as hig
heaven beyond ours. The measu
our sense of mystery is the measu
our real self-transcendence. The m
ure of our self-transcendence in
is the measure of our sensing
reality of God.

The reality of God, experience
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can be known, however, only thr
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because Christ has come can we g
with any adequacy the God who
him. Incarnation is ever the fou
tion of the Christian faith. God is
to be seen through any speculatio
to what is before and beyond
world, but simply and solely thr
his own existence with the worl
Jesus Christ. God's own self,
personal Spirit who is love, bec
concretely known through the e
ment in history of this Spirit-L

That God came to earth in J
so that the God-man is a truer
gory than history's most high,
not mean that he came in no s
before him. The Christian
teaches that Christ is God's co
appearance clarified and made
clusive in Jesus. All things were m
through this Christ, and he is

hat lights every man who comes
he world. Nothing was made
ut him and nothing is accom-
d in history without him.
in Jesus this cosmic Christ be-
personalized in a revelatory
edemptive event. By seeing the
that is in Jesus, by beholding
ory of God in the face of Jesus
t, we encounter the personal God
ould never reveal his own being
urpose except in a person *be-*
he is a person.
, being generally made in the
ss of God, had to have pointed
us specifically the sameness of
and we, being unable to save
lves, had to be granted, accord-
the wisdom of God, the power
d unto salvation for everyone
believes. To preach Christianly
s nothing except to preach
t. To preach Christ means noth-
ut to preach the love of God laid
and made strong according to
aith, not according to the words
an's wisdom, but in demonstra-
of the Spirit and of the power.
is revelation of Emmanuel, God
us, God with the world, in Jesus
st, is at the same time a judg-
and a fulfilment. Christ is the
d made flesh. The living Word is
a living Life showing us what
means with us. Never can we
our sin and failure so clearly
t in the perfect Word, clarifying
own lives to ourselves. Never can
ope so highly except in the Word,
ipating God's destiny with us.
ne Word judges unto despair and
s unto eternal life. Christ is the
-man enacting conclusively in
life the human and the divine.
stian preaching must keep him
he center of its message, thus
wing the deepest shadows and
ing up the brightest light. The
tation is ever either to lift Jesus
irrelevance by denying his true
anity, where he is in every way
ne with us, or to lower him into
otence by denying that he enacted
istory God's own self and his con-
ive purpose for us.
When we follow Christ we imitate
and walk in love, as Christ also
loved us, and hath given himself
us. This is our judgment and this
ur salvation through the love of
d in Jesus Christ: to know and to repent of our sin and to be made partakers of his glorious life, by becoming effectual within the fellowship of our faith in him, who is our Lord and Savior.

God not only was with the world in Jesus, but from then on is with the world through the Holy Spirit. The Christ who is in us now, the hope of glory, is the Lord who is the Spirit. Protestant preaching needs to recover the power of the Holy Spirit. Often he is neither preached nor discussed. Seldom is he taken for granted as the only adequate means of Christian communication and demonstration of Christian power. The Holy Spirit is the main agent in the history of the people of God, the personal guide of their acts and decisions, and the ruler of all sanctified nature.

Special providence, God's direct control of history, is a *sine qua non* of Christian preaching. God is not an absent God. His presence is real, not only in sacrament, but in historic occurrence. Our foolish despair and our incongruous pride root in our fear that God is not controllingly present or in our fancied freedom from his governing.

When God's presence through the Holy Spirit is understood as the more present the more we accept his purposes for us and surrender to his guidance, though he is always present besides as the Creator and the Controller of nature and history, then we recover the sense of the direct agency of the Holy Spirit that strikingly characterized the life and work of the early church.

God is also with the world as the Holy Spirit through his work as sanctifier. The New Testament speaks unmistakably about our becoming new creatures in Christ. Christian conversion to Christ, the turning from our own wilfulness as private selves to God's will for us in fellowship, is only the beginning of God's presence with us. He demands that we grow in grace and that we abound more and more in love and in all knowledge and utterance, that we become effective in every good work, that we be perfected together.

Total sanctification is the total demand of God on every Christian. The fact that we fail is no excuse for avoiding the demand. That which is born of God cannot sin. In our own power we shall always sin, as well as be ignorant and ineffectual. No one can boast, therefore, of any goodness before God or man. All have sinned and come short of the glory of God and all are saved solely by the gospel of the grace of God. But the power for the perfecting of the saints is due to the presence in them of the Holy Spirit who cannot sin.

Because we have forgotten or suppressed the truth of the Holy Spirit as the sanctifier—as the One who makes us holy—there is little distinction between Christians and men in general. Our prayers are not hindered, however, when we let him so live in and with us that we receive of the Spirit of Christ through whom we can say: "Abba, Father," and "to faith add virtue." As a matter of fact, Protestantism can never become postcritical in the sense of a childlike faith until it learns to live by the power of the Holy Spirit. Then we will know our lives to be lived more by him than by us as individuals.

The Holy Spirit is also the Comforter. Modern man needs true comfort. That can come only from God, our Father forever faithful. All hopes apart from him and from his purpose are fugitive and vain. If Protestant preachers are to comfort others with the comfort wherewith they have themselves been comforted of God, who is the Father of all comfort, they must themselves first know the intimate reality of the Holy Spirit as the Comforter.

Merely to afflict the comfortable is shallow preaching. To remove false comforts by the bringing in of true comfort is to preach the gospel of peace. That much modern preaching is moralism rather than gospel is largely due to the fact that we have failed to find and to communicate the reality of the Holy Spirit, who comforts us now in the midst of all afflictions. The soul who has learned that all comfort based on worldly security and satisfaction is cheap and tarnished in comparison with the comfort of being secure within the will and abundance of God, has found the deepest truth of life, the best part which shall not be taken from him.

KINGDOMTIDE PREACHING--I

"For years we have said that God loves sinners, but we do not accept this truth," says the Methodist pastor whos ideas for preaching and worship during the first part of Kingdomtide are presented here. This season extend from August 26 through November 25. (Whitsuntide Preaching—II appeared in the May issue, page 18

The Reign of God

Few phrases have been so misused as those in the New Testament that have to do with "the kingdom." C. H. Dodd allows the synonymous use of the two expressions "the kingdom of God" and the phrase peculiar to the First Gospel, "the kingdom of heaven." The term "heaven" in the Jewish usage is a reverential circumlocution for the divine name.

While it is safe to use these expressions interchangeably, it is unwise to reduce the use of the term to "the kingdom." Such betrays an unconscious presumption that we are thinking only of a social order with its attendant brotherhood, justice, and righteousness. Impatient with God's eternity, we seek to usher in this kingdom, allowing God to come along if he so desires. The kingdom of God is not something which we are to bring in. It is here.

God's kingdom is at hand, but his reign is not complete. Contemporary New Testament scholars are given to speaking of the reign of God either as an aspect of God's kingdom or as a substitute for the phrase "the kingdom of God," which we have denuded of meaning. (See "The Reign of God," by Kendrick Grobel, THE PASTOR, June, 1950; also *God's Grace and Man's Hope,* Daniel Day Williams, Harper & Bros., 1949, especially chapters four, "The Kingdom of God and the Kingdom of This World" and five, "Time, Progress, and the Kingdom of God.")

The recognition of God as King of the world remains in the future. Some human monarchs have had to be satisfied with a throne from which they neither reigned nor ruled. God must still become King of vast areas of our world. His sovereignty remains unacknowledged in certain aspects of the lives of even the most devout. The kingdom of God is both a present realization and a future hope. God's kingship is both fact and possibility. There can be little doubt that Christians through the years have entertained the idea that God's sovereign power will become manifestly effective in the whole range of human experience.

We are amphibious creatures. We live on the boundary line between two worlds. We entertain the potential but we live with the actual. We meet the contradiction in terms of the reign of God precisely where we face it on the level of the personal. There is a cleft that runs through our whole existence. Evil is real. Loss is genuine. If we will not surrender the idea of the kingdom as a "far off divine event," we are willing to admit that the city of God is "away on the world's rim." Life is like a story the last chapter of which has not been written. Faith tells us that it will end "happily," but we live on the basis of our hope—not our sight. We embrace Paul's faith in the reign of Christ, *who must reign till he hath put all his enemies under his feet* (I Cor. 15:25-26, R.S.V.).

It is difficult to read the teachings of Jesus without concluding that the kingdom-of-God concept drove the Master to seek to bring about the "good society" on earth. But Jesus never made the mistake of equating man's best human effort with the divine realization. The kingdom of God is promise for the future. It is judgment of the present. power to achieve an ever nearer approximation of the di ideal. Yet, even though our efforts here do not comple succeed we are not without hope. Our hope does not res something as temporal as a blueprint for the "good ear Ours is faith in a God who cannot ultimately be defeate whose plans cannot finally be deferred. Men do not br his laws but only break themselves upon his immut law.

The hymns from 454 to 512 in *The Methodist Hymnal* appropriate for the season of Kingdomtide. In addition to prayers of Charles Kingsley, Walter Rauschenbusch, Ch tina Rosetti, and others who have given spiritual leaders to the practical application of the gospel, *A Book of Past Prayers* (Abingdon-Cokesbury Press), by Ernest Frem Tittle, will prove helpful. Published after his death with introduction by Georgia Harkness, this little volume is measurably rich in the resources of prayer.

Especially helpful will be the prayers for Labor Day (70-1). The Life of the Nation (pp. 72-3), World Peace (73-4), and the "Prayers for the Church of God" (pp. 78-8 There is a litany on The Christian Mission that emphasi the coming of the kingdom (p. 98-102), as does the pra for the Third Sunday in Advent. Few contemporary boo will prove as rewarding as this little book of prayers.

The Kingly Shepherd

August 26, Festival of Christ the King. I Peter 5:5- Luke 15:3-10. Peter's letter suggests to those in author over others that they pattern after the chief shepherd. *shepherds of the flock of God . . . not . . . tyrannizing ov those in your charge . . .* (v. 2, 3, Goodspeed trans.). are to be clothed with humility, *for God opposes the pro* (v. 5). If God's hand is mighty (v. 6) his heart is tender a he cares for his children (v. 7). To be subjects of the ki is to enter the *brotherhood,* which *over the world is havi the same experience of suffering.* Yet God, after a litt suffering, will make his devoted followers *perfect, steadfa and strong* (v. 9, 10, Goodspeed trans.).

The lesson from Luke reveals another aspect of the n ture of the shepherd. He never rests in peace until the she are all accounted for. He ventures into the wilderness, lea ing behind him the sheep that have not strayed, never sat fied until the lost is found (v. 4). The recovery of the lo brings the joy of celebration (v. 5, 6). Because we do n understand that the shepherd-king will compel no obedienc and even respects our independence, the words of the Mast in this parable are extremely difficult to understand: *j shall be in heaven over one sinner that repenteth, mo than over ninety and nine just persons, which need no r pentance* (v. 7).

For years we have said that God loves sinners, but we do n accept this truth. We are confident that God loves the respec able, and we urge sinners to be a little more upright so th they may stand before the holy presence. Yet Christ goes t

length to paint the shepherd's love for the wayward as pelling that not only will he stop at nothing to bring home, but will rejoice more over their return than hose who have never had the impulse to walk by them-

earthly ruler asserts his sovereignty to maintain au- when there is threat of disobedience. The shepherd- draws men back with the chords of love to the willing ence that is an occasion for genuine rejoicing. Earthly ors make the disobedient wretched. The kingly shep- makes them righteous.

The Ministry of Reconciliation

tember 2, Labor Sunday, Second Sunday in domtide. II Corinthians 5:14-21; Luke 15:11-32. The n of Paul's message is one of reconciliation. How ap- iate for Labor Sunday. But Paul makes clear that ciliation has the spiritual base of God's love for us. We estimate *nobody at what he* [seems] *to be outwardly* 6, Goodspeed trans.). Men are become new creatures herefore capable of new relationships.

ne second lesson could scarcely be more appropriate ne day. It is Jesus' much-loved parable of The Loving r (mistakenly called the parable of the Prodigal Son). ndolence and improvidence of the younger son always to the living of life on the level of animals. Yet the clue e story (as the hope of reconciliation for our divisive- is to be found in the watchfulness of the loving father works always in the field nearest the road to the city, ing that one day the lad will come to himself and re- home.

w God watches longingly for the reunion of his children bor and management who are separated by a gulf as as that which kept the elder brother from the prodigal's ne-coming" reception! Even though public sentiment or rnment regulation makes attendance at the reconcilia- compulsory, there will be no true fellowship between agement and labor unless each recognizes its own weak- and therefore its dependence upon the father's love.

ne preacher on Labor Sunday may wish to dignify all with the blessing of Christ, *My father worketh hither- nd I work* (John 5:17). He will not want to avoid deal- creatively and yet fearlessly with the questions of the uption of power, the need for and the peril of security, problem and the obligation of possessions. Few Sun- in the church year lend themselves to the facing of al responsibility as does Labor Sunday.

Growth in the Kingdom

eptember 9, Third Sunday in Kingdomtide. lippians 3:7-16; Mark 4:26-29. Perhaps this sermon ld begin with emphasis upon the gospel lesson. We are le quite aware that while we scatter the seed God gives increase. Although we should attempt to watch the t, it would be impossible for us to see it grow. Yet g day after day the plant would continue to grow. God's h produces *first the blade, then the ear, then the full in in the ear* (v. 28, R.S.V.). The element of growth in spiritual is a mysterious divine event as well as in the lm of nature. In the spiritual realm God is not in a hurry patient to watch the development of plants until the vest. God depends upon us to sow the seed. This parable ks hopefully upon human effort when it draws in faith n divine resources.

The Pauline passage also links divine-human co-operation spiritual growth. Paul defines the source of strength as not merely recognizing Christ but drawing deeply from the sources of power through life in him (v. 10). Yet Paul avoids the peril of those who would leave spiritual growth entirely in the hands of God by giving evidence of the zeal with which he seeks to be a devoted follower while at the same time avoiding pride. *Not that I . . . am already perfect; but I press on to make it my own, because Christ Jesus has made me his own . . . one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal . . .* (vss. 12-14, R.S.V.).

For Whom the Kingdom Comes

September 16, Fourth Sunday in Kingdomtide. Romans 8:26-28; Luke 11:1-13. Few things are more difficult for us to believe than that tragedy can work for good. We are more stoic than Christian in the face of personal loss. In our hearts we say, "How desperately we shall miss our loved ones! Life will not be the same, but we will accept our lot with grim resignation and without complaint." How unlike Paul's claim, *. . . all things work together for good to them that love God . . .* (v. 28). The grin-and-bear-it attitude has no place in the triumphant literature of the New Testament. Paul was confident that nothing that ever happens to a life grounded in love for God can rob it of its deepest joy or most certain peace.

The lesson in Luke is the most celebrated instruction in prayer ever given. Recognizing that spiritual reality came to those who could tap the resources of God, Jesus through prayer sought to teach his followers how to pray. In characteristic fashion Jesus added a parable to assure the disciples that God would never willingly withhold his blessings from the importunate requests through prayer of those who have stripped their requests to genuine necessity. There is no promise that we may have what we desire, but every assurance that prayer is the key that unlocks the door to the spiritual treasures of the kingdom.

Heralds of the King

September 23, Fifth Sunday in Kingdomtide. Acts 8:26-39; John 6:47-58. The account in Acts carries the much-loved account of the conversion of the Ethiopian through the ministry of Philip. The wider world was now being reached by the faithful ministry of a devoted servant. The gospel would now be returned to southern Egypt. Tradition tells us that the queen of Ethiopia was baptized by the Ethiopian eunuch. Building on the Old Testament foundation, Philip explained Isaiah 53:7-8 in terms of Christian fulfilment.

Like the account in Acts, the Old Testament is used as a foundation for the fuller light of the New Testament revelation. In this instance, Jesus had just finished emphasizing the priority of spiritual over material good. He finds himself in the indelicate position of having claimed, *I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst* (John 6:35, R.S.V.). Either he was the most audacious man who ever lived, or he had so emptied himself of pride that he recognized the new manna as the gift of God just as he felt the old sustenance was of God rather than of Moses.

Jesus was able to walk the perilous road of witnessing that God's truth was revealed through him as nowhere else and at no other time. He was without pride because he was a herald of the reign of God.

Few lessons lend themselves more favorably for the communion meditation than this entire passage with its emphasis on the spiritual nature of the life-giving ministry of the Son of God.

Dramatic Possibilities

By J. EDWARD LANTZ

This article, the first in a series on "Drama for Christian Living," suggests some ways that dramatics can implement the program of the local church. "The dramatic impulse," says the author, "is the impulse to action." He is an associate editor of Youth Publications, Methodist Board of Education, Nashville, Tenn.

Lantz

THAT Protestant churches fail to make adequate use of dramatic elements in various phases of their total program is a matter of common knowledge. Whatever may be the reasons for this situation, there is far more drabness in our worship and in our teaching than there should be. But this has not always been true in the Christian Church. This is evident to anyone who studies the history of the church and discovers the miracle and mystery plays which were used during the Middle Ages, as well as many other dramatic approaches employed through the centuries.

The Dramatic Impulse. Dramatics in the church, as well as everywhere else, is based upon the dramatic impulse. This is an impulse found deep down inside every person, to a greater or lesser degree, which makes him crave variety in life. One day a little boy went to the theater for the first time. Upon returning home he said to his mother, "Oh, mother, if you'd only go to the theater just once, you'd never go to prayer meeting again as long as you live." This lad had felt the power of the dramatic impulse.

The dramatic impulse is the impulse to action. It is a powerful drive that manifests itself in the life of each individual from the cradle to the grave. It expresses itself in many forms: in the toddler who steps into his daddy's shoes and drags them along on his little feet, in the little girl who dresses herself in her mother's clothes, in the junior who enacts his gang warfare, in the early adolescent who has his hero worship and in the later adolescent who participates in school and church plays, in parents who enjoy the movies, and in grandparents who relive their childhood experiences.

The Dramatic Response. The question may be asked legitimately how one can recognize the dramatic and distinguish it from the nondramatic. The answer is that the dramatic impulse produces a response that is essentially emotional in nature but highly seasoned with intellectual buttressing. It is a wholesome emotional response to all the stimuli present in a total situation. The dramatic response is in the form of the "lift" or "thrill" that comes by a person's responding to a particular situation with all of the emotional and intellectual resources at his command. The dramatic cycle is not complete unless the impulse produces a dramatic response in at least one individual. This presupposes that a situation may be dramatic for one person and quite drab for another, the response of each individual being the determining factor.

One time I saw a middle-aged woman dressed like a sixteen-year-old girl. Her dress ended above her crooked knees, her legs were bowed, her peroxide hair was cut short and curled, and her lips were smeared with wine-red lipstick. She evidently intended to be dramatic, but to me she was repulsive. My emotional response was one of disgust; it had no intellectual seasoning of beauty!

Considering the dramatic to be in the form of emotional response, it follows logically that the spectacular is not necessarily dramat show is not necessarily dra neither is one who "shows off" gardless of whether he is in a pl in the pulpit. A play is not neces dramatic, neither is a movie, circus, nor a football game. Ea these situations may be specta but the type of response each p has to each total situation deter whether or not it is dramatic for And it is quite likely that each tion will be dramatic for some p and quite drab for others.

The Dramatic Form. The lite arrangement of the written mat is another way of distinguishing dramatic. The dramatic form i signed to produce a feeling of flict, tension, or suspense in the tor or reader, followed by a fe of emotional relaxation and inte tual assurance.

Real drama always involves flict—within a person's own life, tween a person and others, or bet a person and his universe (God)

The dramatic form usually n ifests itself in fictitious character in the characters of a play. W come to life these characters are to re-produce a situation that h beginning, a middle, and an end. beginning reproduces the setting introduces the characters, the mi portrays the conflict, and the end jects the solution by demonstrat how the conflict is resolved. The must furnish emotional and intel tual satisfaction for each spectator fore it is possible for him to hav dramatic response.

The most common dramatic for are: the play, the pageant, and impersonation. The purpose of dramatic form is to mirror a port of life in such a concentrated man that each participant, whether ac or auditor, may be able to interp satisfactorily that portion of life himself.

The dramatic method is one a only one avenue leading to the atta ment of Christian living. There certain times and places in which can be used advantageously and c

thers in which it is wise to utilme other method. Whenever and ever it is employed, one should e that it provides for an active ng experience as contrasted to sive one. To act out a play calls tion on the part of those particig—an active mind, an active , and an active response to other cipants.

sual aids, for example, do not del such an active response, but de for a passive learning experi- The millions who flock to the es each week—and those mil- who listen to sermons—find selves in a passive situation at They do not need to respond ely at all and, if they desire to, most they can do is to respond ciously. The same is true of the tators at a play, and that is the on the actors themselves receive e benefit from a production than spectators. They learn by doing, e the spectators learn only by see- or hearing.

rama may be classified as formal nformal. The formal places paramt value on a polished produc- and is usually found in the proional theater. "The play's the g" in formal dramatics. Informal na, on the other hand, is chiefly cerned with the education of the ve participants rather than with spectators. A polished production ot the chief objective, rather the cation and growth of the players. professional theater is rightly cerned with formal drama, but the rch is chiefly concerned with the ormal.

The use of dramatics, both formal l informal, may be used to bolster total program of the church. Lifeblem plays, such as Fred Eastman written, can be presented to guide ishioners in making important ices; many church-school lessons d themselves to dramatization in classroom; missionary plays can used to create interest and underding regarding home and foreign ssionary work; stewardship plays help people to understand better principle of Christian stewardp; and peace plays should point way to a peaceful world.

The dramatic impulse is a God-given part of our individual nature and should be given opportunity for wholesome expression in the life and activities of the church.

How to Begin

One way to begin dramatic productions is to get some existing group to sponsor and produce a dramatic production, say, for a special service in the church school or a Sunday evening service in the church. Sometimes the choir is interested in presenting a dramatic service which is partly musical. Frequently the Methodist Youth Fellowship wants to put on a play to raise money or perhaps just to give expression to their deep interest in dramatics. If no group is eager to sponsor such a project, some person may be found who will direct a play. In this case, an appropriate play should be chosen, a cast selected, and everything possible done to insure a good performance.

The selection of a play is an important item in insuring a satisfactory performance. Frequently a group will want to put on a full three-act play even where the church does not have adequate facilities for its production and the players do not have adequate time for its rehearsal. For most amateur groups a one-act play is preferable to a three-act play.

A play requiring certain lighting effects, sound effects, scenery, or costumes should not be selected unless the group is sure such equipment is available. If the play requires the payment of a royalty, it should be paid as any honest obligation. Some churches follow the policy of typing copies of the play to avoid buying additional books and to avoid the payment of royalty. Such a policy is not an expression of honesty and cheats the publishers and the playwright from their legitimate income.

This raises the question as to how a play should be financed. Many times a group will sponsor a play, go into debt for the royalty, costumes, scenery, publicity, etc., hoping the free-will offering will be sufficient to cover the costs of production. Sometimes tickets are sold to help guarantee a certain income. Usually the free-will offering or the income from tickets and advertising in the program is sufficient to defray the expenses.

More and more churches are finding it desirable to have an item in the church budget, or in the church-school budget, for dramatics, the same as they have for literature and music. This is the manner in which a dramatic program should be set up in each and every church. This makes possible the planning of a dramatic program for the year to fit in with the entire program of the church. Such a plan calls for a person or a group to be in charge of dramatics.

Regardless of how dramatic work is started in the church, it should soon lead to the formation of a Dramatic Fellowship—preferably not a closed "club"—composed of people interested in all phases of dramatics. This group should select a chairman each year who, by virtue of his being chairman, is automatically a member of the Official Board.

The group should meet periodically, read plays, study various phases of dramatic production, such as makeup and costuming, as well as the place of dramatics in the life of the church. This group would be responsible for all the dramatic equipment purchased by the church—play books, scenery, costumes, makeup, etc.—as well as supervision of the entire dramatic program. The members would take turns acting various types of roles and of directing, so that within the period of a few years there would be a group able to produce any type of church dramatics and four or five persons who would be qualified to direct. Such a fellowship could soon become a permanent group in the church, and should continue year after year in spite of changing ministers.

The use of drama has great possibilities for education, for worship, and for recreation. In the three remaining articles of this series, we shall discuss each of these separately.

Suggested Reading

Thelma Brown, *Treasury of Religious Plays*. Association Press, 1947, $3.

Eastman and Wilson, *Drama in the Church*. Samuel French, 1942, $1.75.

Harold Ehrensperger, *Conscience on Stage*. Abingdon-Cokesbury Press, 1947, $2.

An Adventure for Intermediates

By R. MAURICE EDENS

Last year First Methodist Church of Austin, Texas, gave special recognition to its intermediates. By studying and playing together, according to the pastor, the young people became aware of strong bonds of community.

CHRISTIAN ADVENTURE WEEKS are not new to The Methodist Church, and the methods used by the leaders of intermediates in our church are for the most part not at all new. A story, however, of "this is how we did it" may help others in their planning and stimulate new avenues of thought for Christian education.

After talking about having a Christian Adventure Week for our intermediates during the winter of 1950, the intermediate workers' council made definite plans in March. Dates were decided upon; general program plans were roughed in and presented to the intermediates themselves. In order not to interfere with family vacation plans, scouting camps, and the conference assembly schedules, the second week in June was selected as the time for Christian Adventure Week. (A week in the fall might be suitable for many churches.)

With the idea in mind of stimulating fellowship within the department and increasing interest in the evening Methodist Youth Fellowship, the intermediate department superintendent called a meeting of the Junior High Methodist Youth Fellowship Council in her home, and there plans were made to bring the Christian Adventure Week to actuality.

Committees were set up, and each one was given specific tasks to perform during the following weeks and during the Adventure Week. The two most important committees in the over-all planning were the Publicity Committee and the Worship Committee. As much of the planning as possible was done in the evening meetings of the Junior M.Y.F. Here such matters as schedule, study course, and so forth were agreed upon.

The help of parents was enlisted by mailing to them double-return postal cards on which they were asked to check one or more of the following volunteer services: furnish transportation, suppers, encourage children.

A printed folder was mailed to the entire department after the schedule and other details for the week had been worked out.

In addition to the printed program being placed in everyone's hands, the Publicity Committee made posters incorporating ideas given in Christian Adventure Week literature as well as clever ideas of their own.

Advance registration for the Christian Adventure Week began two weeks before the activities were to begin. No registration fee was charged last year; however, the department leaders have considered the possibility of setting a small registration fee for future Christian Adventure Weeks. They feel that a small fee will accentuate the importance of the undertaking, and consequently the young people will be more likely to attend all of the sessions.

Suppers were served each evening, buffet style, in the youth center. Mothers of the young people were placed on committees, and a different group served each night.

Copies of the schedule were mailed to the entire department. Each evening called for supper from 6:30 to 7; class sessions from 7 to 8; recreation from 8 to 9; song service 9 to 9:15. Activities ended each evening with a brief worship service.

We had an experienced recreation leader for the week to lead the recreation program. Recreation periods included a variety show; a treasure hunt; group games; and a mock track meet (straws represented javelins; the discus was a paper plate; duck walks and other group races were substituted for the usual 50- an yard dashes).

The study course selected fo Christian Adventure Week was Way of Jesus," a study design help pupils make Jesus' way cable to their own lives in f relationships, at school, in their and in the world. The course taught by our associate pastor.

Fun songs concluded the re tion period, giving way to spir and hymns, with candlelight tionals planned and given by bers of the department, held o lawn.

Achievements of the week inclu Increased attendance at the eve Methodist Youth Fellowship sess Mothers gained a better knowled the kind of program that the ch was providing for their child their co-operation in youth work enlisted. Interest was developed i youth choir. Teachers discovered talent through the variety show, g games, and sports during the rec tion hour.

Perhaps the greatest single acc plishment was excellent fellows which gave the young people a s of community. In our city there four junior high schools and the valry among them is very keen. T the feeling of competition had b carried over into the church sch Much of this feeling was overco through this new-found fellows which the young people experien during the Christian Adventure We

The total cost of the Adventu excluding the meals which the mo ers furnished, was $20. This amo covered the cost of materials, tra expenses of the recreation leader, a incidentals.

The superintendent of the depa ment stated that if she were planni another Christian Adventure We she would try to use more of the reg lar church-school teachers in the p grams and more young people in t actual planning. She also said th she would try to get a study cour that more nearly met the needs a interests of the three-year span co ered in the Intermediate Departme The course, "The Way of Jesus," w fine for first-year young people b a little juvenile for the the other tw years, she said.

Ways and Means of Publicity

By BURTON C. BASTUSCHECK

bulletin board, a monthly parish r, a telephone committee—these some of the means of publicity ssed in this article, second in eries on "The Rural Church." author is pastor of Keosauqua- er Chapel Methodist Churches, auqua, Iowa.

WELL-INFORMED congrega- is invariably an active, inter- congregation. How shall we our people informed of the ch and its program?

ost rural communities are hed by a county newspaper or by ewspaper from a neighboring or city. It has been my experi- that newspapers are exceedingly perative in printing church news. quently they give church news a e coveted place than the minister ever expected.

here are several requirements that y minister should meet when he s his material to a newspaper or, just as a matter of courtesy. material should be presented in gible condition. The newspaper does not have the time to deci- penmanship that a third-grade ool boy could improve upon. enever possible, material for news- er publication should be type- tten, double-spaced, on one side the paper only. If there is more one page of material, each page uld be plainly numbered. Above the material should be in the tor's hands on time. Newspaper tors have deadlines to meet. Many hurch gets poor publicity in news- ers because its items never get in time, and the more desirable space already filled.

Attractively worded, concise arti- s about the church and its program use reader interest. Many a visitor stranger enters our churches be- se of newspaper publicity. It could true of every church.

The one-cent U. S. government tal card is another good medium church publicity. We have used it many different ways. Often we have mimeographed a message in the middle of the week which was in the hands of the addressees the next day, informing the entire congregation of some event which was about to take place on the following Sunday. It is unfair to expect the minister to assume financial responsibility for postage on church letters or cards. It is a responsibility of the church itself, but many a rural pastor has to shoulder this expense from his own salary.

A mimeographed picture in the upper left corner of a post card often serves to attract special attention. It could, and really should, be one of simple lines. We sometimes use a picture of the cross on our post cards.

The church letter always has publicity value. A quarterly letter could be a wonderful source of information to the congregation concerning the state of affairs in the church—spiritually, financially, educationally, and otherwise. Church letters should be concise. It is best to limit them to one page.

The telephone is a saver of time and labor as a means of church publicity. It has special value in getting information to the outlying churches on a circuit. Some ministers have a telephone committee. The chairman will be responsible for calling five or six people, who will each in turn be responsible for calling five or six others. Each of these twenty-five or thirty people can call five or six more people. Thus the average-sized rural parish can be covered quickly by telephone, with no one being overburdened. Those who do not have telephones can usually be reached through their neighbors who do have one.

We have found that in some sections it is possible to put out "line calls" through the central telephone office for a very nominal fee. If the information is of a general nature, this is a splendid way to inform the public about the church's program.

The parish paper has untold value. We think that such a paper might well be published monthly. It might contain information about all important events which have taken place or which are about to take place within the parish. It can keep the parish informed about births, deaths, marriages, baptisms, new members, speakers and programs scheduled for the churches of the parish, and many other things. It can also serve as a publicity agency for promoting any worthy cause. It can list the names of the various church officials and outline their duties. It can contain inspirational material, poetry, and other important articles. Pictures and cartoons also may tell their story through the medium of a parish paper.

What type of paper shall it be? We have seen several different kinds. Some are printed by a local printer. Others are mimeographed. For several years on a former parish I mimeographed a parish paper. It contained about eight or ten pages and was a monthly publication.

It is well to have members of the parish, particularly young people, help prepare copies of the parish paper and address them. In each community of the parish there might well be a reporter who will submit news of a general nature, especially that which pertains to the church program and worth-while community projects. There is sometimes value in having reporters from various organizations of the church submit news items relating to the work of those organizations.

How shall the parish paper be financed? There are various methods. Some parishes underwrite it in the budget. This is the best method. Others include a few paid advertisements. Some people object to these in a church publication, especially when the advertisements are definitely of a "secular" nature. Still others obtain a patron for each month's edition who assumes responsibility for financing that particular issue. Some parishes suggest a subscription price for the paper that is just enough to cover the actual publishing expense. When that is done free copies must be provided for those members who are not paid subscribers, or the purpose of the parish paper will be defeated. Naturally, if too many free copies are circulated, there will be a

deficit. In such an event, it is still possible to resort to one of the above-mentioned methods to erase the deficit. Even should the parish paper fail to pay for itself directly, the advantages that it affords will be so worth while that it would be a good investment to underwrite any deficit from the current expense treasury of the church.

It is wise to have a place to file from day to day such items as ought to appear in the parish paper. Thus at the end of the month it becomes a simple task to assemble the material.

Editors of parish papers should be aware of the fact that when two hundred or more identical, individually addressed pieces of mimeographed material are mailed from the same address in the same mailing it is possible to use a pre-cancelled stamp, which will send the average-sized parish paper or letter anywhere in the United States for only one cent per copy. A postal permit for this privilege at present costs ten dollars a year and can be secured at any U. S. Post Office.

The parish paper should be scheduled to appear at a certain time each month, and nothing short of an unusual emergency should interfere with the meeting of that date.

Sometimes posters placed in store windows and public buildings serve to give publicity to special programs of the church. Very special affairs could be advertised with canvas cloths placed over spare tires or across the backs of cars, or with bumper posters. The radio provides a good agency for publicity if a radio station is within reasonable distance from the parish.

An outdoor bulletin board kept up-to-date is also a good method of advertising one's church. Special events should be listed there as they occur from week to week. There is sometimes a tendency to become careless about keeping outdoor bulletin boards up-to-date. An out-of-date bulletin board is worse publicity than no bulletin board at all, for it labels a church as not being prompt about assuming its tasks and obligations. The outdoor bulletin board should be in a good state of repair, with the name of the church and the pastor clearly indicated. Such a suggestion might seem too obvious, but when one notices the outdoor bulletin boards across the land one will see the need for our emphasis here. If the parsonage is not beside or near the church building, its location should also be given.

If the congregation feels that it cannot afford to buy a commercially prepared outdoor bulletin board, it is possible to make one.

Outdoor bulletin boards are very desirable memorial gifts for any family to present to the church. The bulletin boards will often attract attention more readily if they are placed on well-landscaped yards, with suitable shrubbery near them.

Sometimes an attractive board, resembling a billboard in appearance, can serve to publicize the church. Such a board should be set in a concrete foundation. The uprights at both ends as well as the board itself should probably be painted a solid white, although we have seen several other attractive color combinations. It would be best to apply at least three coats of good paint. The lettering should be large enough and clear enough so that people driving by in an automobile can read the important facts. The name of the church and the hours of services should be most conspicuous. The name of the pastor and his place of residence may appear in slightly smaller letters. It is especially important that these latter items be included if the pastor lives in another community besides the one where the church is located, which would be true of all but one of the churches on most circuits. Sometimes a cross or some other emblem such as an open Bible may help to enhance the beauty of such a sign board.

These boards should be repainted more or less frequently. A dilapidated board with faded letters advertises against a church rather than for it.

If the church building stands back a distance from the main highway, it is well to have a sign at the place where one would normally turn in to go to church. Otherwise visitors and people who may just be traveling through on a Sunday morning would not know about the church.

Every church needs an indoor bulletin board. Here all worshipers can read of the important coming events in the program. Such a bulletin board also makes it possible to publicity to many of the causes w the church emphasizes and promo

The average rural church would well to make its own indoor bull board. A piece of composition bo with a rough surface will make ideal one. Its beauty will be enhan if it is framed in a molding matches the inside woodwork.

Of course, in a very real sense church itself is its own source publicity. The spirit and attitude a church and its people are a grea source of publicity than anything e The cordial greeting to a stran who happens to stop to worship give that church the kind of public that will make him tell his frie about it, and that will lead him decide to attend that church ag when he passes through that part ular community.

We know too many rural church where a stranger could enter, w ship, and leave without having be greeted by anyone. That is poor pu licity. Someone should always near the door of every church, ho ever small, to greet immediately a visitor or stranger who may chan to enter. It would be good publici for any church to have a greeti committee composed of two or thr people who will always be on ha to welcome strangers, find pews f them, provide them with a hym book, and do whatever else is nece sary to make them feel at home.

The pastor too is one of the chi sources of publicity for any churc If he is courteous, eager to serv and kindly, he will give his church publicity that is wholesome. If h devotes enough time to his sermo preparation so that people realiz that his message is not extempora neous, but that it has come throug prayerful and thoughtful preparatio in his study, crowds will begin t swell. If he gets close enough to hi people to know their needs and prob lems, and then attempts to help the face those needs on Sunday morning the publicity will increase.

When we use wholesome method to keep our church and its progra before the mind of the community people will take note, and our churc will become better known, better ap preciated, and better loved.

Thinking with the Great

By N. ROBERT KESLER

st year this pastor led some of arishioners at Trinity Methodist ch, Pomona, California, in the t Books course. In this article he how the course, which is an in- uction to a liberal education, was up. He now serves Emmanuel odist Church, San Bernardino, . His discussion is suggestive for ors interested in setting up study ps as well as those interested in Great Books plan.

Mr. Jones, here is something ydides said: 'Now the Lacedae- ians voted that the treaty had broken, and that war should be ared, not so much because they convinced by the arguments of llies, as because they were afraid the Athenians might attain to ter power, seeing that most parts reece were already under their ds.'

ow, Mr. Jones, do you think that of increasing power sways na- s to go to war with other na- s?" Or the question might have h, "Mr. Jones, is it part of man's re to wage war?" or "Is there hing you can do to prevent ?"

Mr. Jones, grocery clerk, does have e definite ideas, and you can be he expresses them, too. Of se, Mrs. Smith, housewife, may agree with his answer and so kly challenge him, turning per- s to her copy of Thucydides' *His- of the Peloponnesian War* to stantiate her argument.

hus another Great Books Discus- Group is underway! Modern and women engaging in a con- sation with the ages about the ennial problems confronting man. group will not be large, twenty thirty adults representing various ks of life.

Last year in Trinity Methodist urch, Pomona, California, a group made up of housewives, orange wers, schoolteachers, a minister, andy man, secretaries, a walnut- at salesman, and an insurance man. Some had degrees of higher education; others had not completed high school. This particular group was jointly sponsored by Trinity Methodist Church and the Adult Education Division of the Pomona Public Schools. It cut across community backgrounds, thus making for rich, stimulating discussions centering in the great books.

The great books discussion program is open to serious adults. The group meets every other week for a two-hour period to discuss ideas that come from the great books. Here is liberal education, for it liberates the mind from preoccupation with trivial thinking, prejudice, and partiality. It is general education allowing ordinary citizens to engage in thinking about every phase of public and private life. It is democratic; for it gives every member, with or without previous education, the right to discuss the merits of other persons' thoughts. It is an opportunity for adults to apply the spiritual resources of western civilization to contemporary personal and social problems. It is fun. Yes, reading and discussing these books with your friends and neighbors is an enjoyable way to learn.

What is the curriculum? The first-year reading list contains the following selections: The Declaration of Independence and selected biblical incidents, Plato's *Republic,* Thucydides' *History,* Aristophanes' *Lysistrata, Birds,* and *Clouds,* Aristotle's *Ethics* and *Politics,* Plutarch's *Lives,* St. Augustine's *Confessions,* St. Thomas Aquinas' *Treatise of Law,* Machiavelli's *The Prince,* selections from Montaigne's *Essays,* Shakespeare's *Hamlet,* Locke's *Of Civil Government,* Rousseau's *The Social Contract, The Federalist Papers,* Adam Smith's *Wealth of Nations,* and Marx' *Communist Manifesto.* Here is a real faculty!

While practically everyone will admit that these books represent some of the greatest books written, some pessimists say that ordinary people can not or will not read them.

Thomas Jefferson once asserted that, "Every government degenerates when trusted to the rulers of the people alone. The people themselves therefore are its only safe depositories."

Reading and discussing great books embodies the first principle of democracy. In a democracy it is believed that men can and must think for themselves. Robert M. Hutchins, former chancellor of the University of Chicago, one of the guiding spirits of the program, recently put it this way, "The Great Books were not too difficult for the school children of former ages or for the founding fathers of this Republic, most of whom studied them. We cannot assume that our stock has deteriorated or the books have become harder; we can only assume that most adults find themselves in an atmosphere in which it is difficult to do anything serious."

Here, in our great books course, is an honest effort on the part of adults to do some creative thinking together. At Trinity I personally felt that such a program was just the tonic needed to overcome the trivia, lethargies, and apathies which seem to engulf us all in this day when we are so passively entertained.

With this realization I wrote to the Great Books Foundation, 58 E. South Water St., Chicago 1, Illinois, and asked for material on the Great Books Program and its organizational procedure. Shortly thereafter the regional director for the Foundation on the coast called on me, and I was soon enrolled in a Great Books Discussion Leaders Course along with the Pomona High School librarian, who was also interested.

Aspiring discussion leaders from many communities met on nine successive Monday evenings at the Riverside Library (California) to read, discuss, and participate in leading the sessions under the watchful eye and, if need be, caustic tongue of the regional director. Upon completion of the course and compliance with the standards set by the Foundation we were qualified to be volunteer discussion leaders. Actually a discussion leader is a "gadfly" as Socrates, one member of the great books faculty, called himself.

Leaders are to keep the session moving by asking questions of participants and goading them to express opinions and pressing for the reasoning behind statements that come forth. Discussion leaders ask but do not answer questions, never seek to "sum up" a session for the benefit of the group. Any attempt to sum up would serve to put forward the leader's notion of which issues are important, and it would bring out his ideas of how they ought to be resolved.

In this program each participant is asked to come to his own conclusions, and if at the end of the period he is still confused or uncertain he should take the time to clarify his thinking at this point. I can personally testify that to be a discussion leader is a valuable experience for a minister, for he cannot lecture his people but must listen and learn what his people and his community are actually thinking, not just what they would like to have the preacher think they are thinking!

Each participant is asked to purchase the foundation set of books at a cost of $9.60. Each set covers the readings for a one-year period. This set does not include complete books but only those sections that are valuable for setting forth ideas and engendering thoughtful discussion. The participants read (and mark up the paper-bound editions) in the two-week period between meetings and then come prepared to discuss the central ideas of what they have read. And, often, even though the session is officially adjourned, members stand around driving home their convictions to other participants.

Was the first-year course a success in Pomona? Well, the first-year group is now well into the second-year readings. Had I remained in Pomona, I would have started another first-year group, for other interested persons desired to begin this course.

I am persuaded that the program offers an opportunity for real growth on the part of participants and is a must for adults who face grave and important issues in these days. Problems can be faced more intelligently and thoughtfully if they are discussed together and when people think for themselves.

No News at Our Church

By WILLIAM DINWOODIE

While this is a widespread idea among churchmen, says the author, it is not so. The trouble is that only a few ministers and laymen have a "nose" news." The author has been for ten years church editor of the Cleveland N
(This article is reprinted from The Lutheran *by permission.)*

CHURCH people, I believe, ought to be classified as salesmen. They ought to be eager to make other people want the Christian gospel. Naturally we can expect church people to be indignant if someone happens to suggest that there may be a worthwhile substitute for Christian faith.

Yet when it comes to selling that product—the religion of Jesus Christ and his message to the troubled world of today—church people are limited by their failure to make full use of the press and radio.

This observation is based on my ten years' experience as church editor of a newspaper in Cleveland, Ohio. My "beat" covers more than 400 churches of all faiths in and around the city.

Naturally I have to depend upon the ministers, priests, and rabbis to "tip me off" to worth-while happenings in their churches and temples. Most of them are willing to co-operate.

But the sad truth is that less than 10 per cent of the clergy, and even fewer of the laymen in church positions, know how to make full use of the newspapers and radio in bringing their message to the unchurched masses.

What is the reason for this failure? Are they indifferent or unaware of the larger field of service that lies open to them?

I don't think so. I believe they lack what we in the newspaper business call a "nose for news." That simply means they may have the biggest story in the city at their finger tips and yet fail to recognize its publicity value.

Let me illustrate:

A certain Lutheran church in the suburbs had two events scheduled one Sunday last winter. The one was an infant baptism in the afterno the other a sacred concert in the ning.

The minister mailed me two sh of typewritten copy on the conc It was only by chance I learned the baptism. The parents and t baby were to meet with the mini in the chancel while the godfat would make his responses in a t phone hook-up from a farm in W consin.

What happened? The concert— cause there are always a dozen or in the city—was given one brief pa graph on a back page of the pap The baptism, because of its no telephone hook-up, rated th columns of pictures and a 500-wo story on the front page. It was rep duced in 100 leading newspapers a carried as a feature in a nation-wi radio broadcast.

But this, you say, was an unusu story—the type of story that wou only come to the average minist once in a lifetime. But there a hundreds of others—almost equa newsworthy—that never come to pu lic attention because of failure to r port them.

Other worth-while stories miss entirely by the newspapers last ye included: Shipment of a carload children's clothing to an impove ished city in France. . . . Arrival six displaced persons who fou homes in the city because of o congregation's efforts to locate j opportunities for them. . . . Openi of a club in the basement of a chur for persons over seventy years ol

Most of these stories came to t attention of the church editors wee after they took place. They we then as dead as last year's calend and worthless as news.

What is the remedy for the situa

n? Looking at it from the long-
nge view, it would seem wise to
courage courses in public relations
each of the seminaries of the
untry. Roman Catholics are giving
reased attention to the whole pub-
ity question, and Protestants
ould be equally alert to its possi-
ities.

While awaiting this development,
re are a few general rules which,
followed closely, should prove of
lue to leaders in the churches.
ese fall into two main divisions:
one covering newspapers, the
ner radio.

Churches will get a better-than-
en break in the news if they:

Put the local editors on the mailing
t for church bulletins and any other
nouncements.

Consult the editors on what ad-
nce publicity they would like to
rry on Sunday services.

Furnish the newspapers with any
formation on changes in program,
ork being done by the men's and
omen's organizations, new officers
ected, plans to send delegates to
ate and national meetings, any un-
ual service performed by individ-
ls or groups, and anniversary cele-
rations that are planned in the fu-
re.

Also, it would be well to ask the
litors (in cities of 100,000 or less)
it would be possible to get a 300-
ord excerpt of Sunday sermons
inted on Monday.

In the radio field, church leaders
ould consult station operators on
e possibility of:

Giving a weekly program (perhaps
co-operation with other Protestant
inisters) that would be spiced with
od religious music.

Getting spot announcements on
rmon topics and a general invita-
on to attend church Sunday.

Having radio coverage of special
hurch events, including guest
peakers.

It might also be mentioned that
early all radio stations are pleased
arrange interviews with any well-
nown religious personalities who
re visiting in or near the city.

If congregations follow these few
eneral rules, they are certain to ap-
eal to a wider audience than they
ver have before.

A "Traveling" Communion Table

By HERBERT S. McCONNELL

Described here is a portable communion table, suitable for small churches and circuits, that is both attractive and inexpensive. The author is a Methodist minister of Nashville, Tenn.

VISITS to Methodist parsonages prove most exciting and quite revealing, especially when one of them is occupied by a man who has the skill to construct unusual pieces of furniture.

An experience of this nature was mine on a recent trip to the home of the Reverend and Mrs. W. C. Folks of Delrose, Tennessee. There I came in contact with a "traveling communion table." Brother Folks is a quiet, unassuming minister of God consecrated to his calling and interested, among other things, in carpentry. He has made beautiful letter openers, canning knives, and other useful articles.

The most interesting piece, this "traveling communion table," which I found there on this visit, climaxed all other experiences.

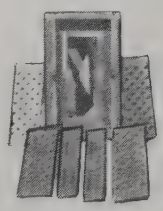
Communion tables in a local church are usually heavy and hard to move about, especially the more artistic and beautiful ones. If a church does not have this type, it usually employs a small, quite unadapted table that has no spiritual significance.

When I asked for a pattern or plan for this "traveling communion table" and where he picked up the idea, I received an unusual answer from Folks in his quiet way: "I just took some wood and started cutting and putting it together." But out of that unorthodox carpenter's plan there developed one of the most attractive and useful communion tables which I have seen in many years.

The table is small enough so that it can be moved from church to church on a circuit or from home to home in a parish. Yet it is large enough to be spiritually inspiring to those who kneel about it at the altar in a regular communion service.

It is made of cedar, perfectly smooth and with a dull gloss, and has two main uses. It can be used effectively for a base to a worship center or, turning the spliced top over, as a communion tray (the small sections carry bread and wine glasses). The sections are made so as to hold either paper cups or regular glasses; the two end sections serve as trays for the bread.

Immediately under the top is an opening where additional trays can be placed, and at the bottom is another like section. Placing the trays from the top in the lower section, the minister can then reach his arm through the upper opening and, grasping a wooden handle, lift the table and carry it wherever he wishes.



With the permission of the designer, this article is illustrated with photographs of the table. We hope thus to render a service to the small, needy churches and circuits, suggesting how they may have a movable communion table at a reasonable cost.

As we realize that Christ died on the cross for our sins, let us honor him as we commemorate that sacrifice about the altar of our respective churches. But most of all, let this commemoration be observed about a worshipful table that has spiritual meaning as well as material beauty.

BIBLE STUDY

The Keys

By PAUL S. MINEAR

When Christ comes to a man, He gives him the keys that will release him from his prison, whether it be of despair, injustice, or death. This is the keynote of the concluding article in the series on "The Coming of Christ," by Professor Minear of Andover Newton Theological School.

IN MODERN America almost every adult carries a bunch of keys, either in a pocket or in a handbag. The key to one's home, to the car, to the office, to the safety box at the bank, these are with us always—or almost always. They are the marks of our various responsibilities, and the marks of the possessions which must be protected from others who have no right to them. The number and the nature of the keys is an index to our wealth and our social status, to our vocation and our avocations. Each key symbolizes our power to enter or to leave certain rooms at will, our power to exclude or to admit others into the same rooms.

When we lend a key to another person, it is a sign of our trust and respect, and on his part a sign of a new responsibility. Our daily experience thus provides us with certain clues to the meaning of those biblical passages in which the term "key" is the central symbol. These clues, however, have proved insufficient for most of us. We do not immediately grasp the rich connotations which were in the minds of the biblical writers when they used this metaphor. It may be well for us, then, to re-examine these connotations of the biblical message. Let us begin with the Book of Revelation, with the visions of the prophet John.

Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades.

The speaker is the risen Lord. His command to his servants is a simple one: *Fear not.* Why should the servant be unafraid? Because his Lord has the keys of Death and Hades. The servant may be executed because of his faith. He may enter the forbidding portal of death. But such a prospect should not terrify him because the realm of death has a door. It has a doorkeeper whose power includes that realm. Far from separating the disciple from his Lord, death may provide an access to the love of him who holds its keys.

How can this be? The Lord is one who has himself entered and left those regions. Death no longer has power to imprison him. The fact that Christ holds the key indicates that he has already won the victory over *the last enemy . . . death.*

Further indications of the power of this key are conveyed in the message to the church in Philadelphia, a message that is sent by one *who has the key of David, who opens and no one shall shut, who shuts and no one opens.*

In the first place, the key is identified as the key *of David.* In Jesus, the new king, the doors of the kingdom promised to David are opened. The prophecy of Isaiah (22:22) is fulfilled, a fulfilment of the design which God has planned from the beginning. In Jesus the covenant community has access to that kingdom for which it has hoped through the long sequence of generations.

In the second place, Jesus assu his faithful servants that no one c close this door that he has opened them. This assurance is given to m who are enduring *the hour of tri* One form of this trial is the effort the Jewish synagogue to "shut t door." It has expelled followers Christ, and has asserted that th expulsion has removed them from t kingdom of David. "No," repli Christ, the Son of David, "those wh have kept my word and have n repudiated my name will find th door open into God's temple, God city, the new Jerusalem *which com down from my God out of heaven* (3:10-12). In this case, the door the point where heaven and eart meet, where God's temple stands o the other side of the wall that re ligious institutions erect to protec their monopoly on salvation. Nc even the most sacred organizatio can shut the door that Christ ha opened for his servants.

In the third place, the Son of Davi warns that no one else is able t open a door that he closes. He ca keep out of the new Jerusalem every thing which in his eyes is offensive He can repel those religious or polit ical authorities which try to force their way into God's kingdom. He can fix the terms on which any man is accepted or rejected in the heaven ly temple.

Two other passages in the book o Revelation suggest the function of the key that Christ carries (9:1; 20:1). In this case the door is the lid to the shaft of the bottomless pit. In this abyss are imprisoned terrors much greater than death itself (9:6). Here Satan is chained with all his hordes of demons. As long as he is chained, he cannot scourge men with his deceptions and torments. But when he is released—and he is released as well as chained by Christ's orders—he administers to men awesome judgments and frightful agonies.

The only protection from his scourge is to have *the seal of God* on one's forehead (9:4). He is permitted to put the faith of the saints to a maximum test, but he is not permitted to overcome those who remain faithful.

It is obvious that modern Christians find such thoughts very difficult

grasp. Such visions strike us as odramatic rather than realistic, erbolic rather than accurate, erish rather than sober, fantastic her than clear headed. Before dis-sing these conceptions of the key, wever, let us examine more close-he circumstances in which the key ame so significant. This exami-ion is something of a necessary our, a detour through the experi-e of imprisonment and its mean-for the Christian.

All too easily we forget the fact that early Christians were never very away from the prison because ir faith set them so radically inst the world. At least five of the w Testament writings were com-sed by prisoners. Other books come m men in the intervals between l sentences. Others were addressed congregations who were at the e enduring the ordeal by fire. ery believer knew apostles, proph-, or teachers who had been flogged, led, or killed. Every Christian st be ready at any time to "make good confession" before the mag-rates.

The earliest creeds all bear the mp of this situation. For a man to y *Jesus is Lord* was in effect to ny the claims of the emperor. To y "crucified under Pontius Pilate" dicated a readiness to carry the me cross, and the reasons for that adiness.

To understand the New Testament, erefore, we must seek to fathom hat such persecution meant to ose first disciples. We must estab-sh some sort of empathy with them we would grasp the rich import of eir witness. But an intimate rap-ort with "criminals" is extremely fficult to create, especially for urches and individuals who have ng enjoyed a favored position in ciety.

How can we conjure up, by the use imagination alone, the sufferings John on Patmos? To imagine the neliness of the prison cell is not e same thing as to experience it. o force ourselves to talk like an im-risoned prophet usually means that e simply become sentimental or orbid. Yet, on the other hand, un-ess we share the fellowship of those ehind locked doors we will never share with them the discovery of the power of Christ's key. What may we do to escape this dilemma?

The past decades offer us an answer: we may listen to the testimonies of our contemporaries who have, because of their loyalty to Christ, been imprisoned. We may enter into conversation with Christians who stand today in places as precarious as those of the early church. Many of these modern prisoners are well versed in the Scriptures. Many of them have suffered adversities which bridge the chasm between the twentieth and the first centuries. They are, therefore, well qualified to help us in understanding meanings in Scripture which we would otherwise miss.

Let me then refer to one of these modern witnesses who has learned something of what the *key* means. I have in mind Roland de Pury, a Swiss-French pastor, who was arrested by the Gestapo in Lyons, and who spent five months, largely in solitary confinement, in the prison of Fort Montluc. While in prison, this man kept a diary which has been published under the title *Journal from My Cell* (Harper & Bros., 1946). There are many observations in this diary that illuminate the Scriptures, but I will limit myself to three accents which bear most closely upon the meaning of the key of David.

First of all, let us consider the truth that it was through dying that Christ received the keys of Death (Rev. 1:18). Pastor de Pury found that life in prison taught him much about the struggle between God and his twin antagonists: Satan and Hell. He found himself at the center of this struggle. As day followed day—slowly, relentlessly, emptily—despair would flood through his heart, and then hope would battle to regain possession. The combat might abate, but it was never over. "Though despondency be a hundred times put down, in ten seconds it will be as strong as ever" (p. 48).

The real enemy was not the Gestapo. Nor was it the fear of being killed. The real enemy was despair, and the depth of this despair measured the power of Satan. In this daily warfare, de Pury says that he could not have won the victory had not Jesus Christ already won it. The stories of Jesus' wrestling with the devil in Gethsemane and on Golgotha provide the key to victory for Jesus' followers. "You sink in a bottomless abyss. . . . Down, still down. Is this the Biblical place at last, the place of the Psalms, the place where Jesus prayed at Gethsemane when his heart was sorrowful unto death, the hell into which he descended? Jesus is indeed there. . . . God with us to the very bottom of the abyss" (p. 52).

Each day the convicts in Fort Montluc were allowed a few minutes in the open court for exercise, for washing their faces and emptying their buckets. Although forbidden to talk, they managed on occasion to whisper a few words to one another. One day a prisoner took advantage of this opportunity to mutter to de Pury a single question: "Do you believe that He suffered as much as this?"

"Who?"

"Jesus Christ" (p. 71).

To believe *that* is to know that Christ is able to visit one at the bottom of the abyss. To discover Christ *there* is "The prime discovery, the single one that must be made upon earth at all costs . . ." (p. 21). Christ's power to visit one *there* is the meaning of the cry of dereliction on the Cross. It is the meaning of the clause in the creed: "he descended into hell." This descent is seen by the prisoner to be the weapon by which Christ continues to conquer Satan, to rob hell, and to overcome despair. Only thus did Jesus receive the key to Death and Hades. Pastor de Pury is confident that the message of Christ's descent to the bottom of the abyss embodies the whole meaning of the church on earth (pp. 14, 21, 22).

Second, let us recall the message of John concerning Christ's power to both release and bind Satan in the abyss. Does de Pury throw any light on this function of the key? Certainly he has much to say about the power of Satan and the awfulness of the torments which he can vent on men. He came to know that the devil can be "a roaring lion" that "suddenly hurls itself on you and devours you alive, plucks at you forever like Prometheus' vulture" (p. 6).

He experienced at firsthand the

temptation to hate his enemies, and to view the Gestapo as nothing but the incarnation of evil. But he knew that this was the road to despair, to fear, to defeat, to treachery against the Christ of the Cross. "I was not able to stand firm . . . ," he writes, "except by remembering every day that the Gestapo was the hand of God—His *left hand* . . . the worst of tyrants and the last of cowards will only end by accomplishing God's will (p. 18 f.)."

God has a purpose in every trial, and this purpose is good. If Satan tests the Christian it is because God has given permission for such a test. As long as the prisoner recognizes in Satan an unwitting and unwilling servant of God, he remains able to resist his deceptions with confidence. It is a loving Christ who holds the key to the abyss. When he allows the devil to roam the earth with his apparently invincible power, it is for the sake of demonstrating his own more powerful love. When he chains the devil in the abyss, it is an expression of the same love. This is the assurance by which the Christian in prison is enabled to grow stronger in faith and love.

Third, we may recall the message which Christ sent to the church in Philadelphia concerning the power of the key of David to open the door into the temple and the city of God, a door which no one can shut. The agony of the prisoner, as de Pury makes clear, is identified with a closed door, a locked door. He is separated from his loved ones, from his freedom, from his future, by that door. However deep the pit of anguish, freedom and hope are just as near as that door.

Hope and freedom that are too long deferred are of no avail. The prisoner does not survive by forgetting his desire for hope and freedom, but by accentuating that desire, even though this in turn increases his agony. The closed door is a symbol of the nearness and distance of freedom from the prison; it is simultaneously a symbol of the nearness and distance of the kingdom of God.

For the prisoner these two hopes are intertwined. Yet they are also distinct. For while he knows that his captors may deny him the first, he also knows that they cannot deny him the second. The prisoner's starving for liberty becomes to him a parable of the way in which all men on earth are actually starving for the liberty of the children of God (p. 64). Men who are not in prison may yet be prisoners to whom the gates of God's kingdom are closed; men in prison may find the liberty which is denied those outside the prison walls, the true liberty of the Sons of God. And this liberty is always near at hand—as near as the closed door.

The Christian prisoner learns which walls are the most important, and learns that Christ has breached the most terrible wall. When de Pury was released, he spent much of the first night opening and closing the door of his hotel room, deeply grateful for the miracle of an open door. And he wonders what would happen if all of us as Christians would live as if we had just been freed by Christ from the house of the dead.

If there were time, it would be fruitful to look now at the New Testament references to the door. The reader will recall some of these. The risen Christ has the power to pass through closed doors. He has a way of opening the door of faith to Gentiles, wide doors of opportunity for his messengers. On a number of occasions he opens the doors of prisons, the door of the tomb, the door in heaven. He proclaims that the kingdom is near: *even at the doors* and that the Son of Man stands at the door knocking. To the Fourth Evangelist Jesus is himself the door, the only genuine door for the sheep of the fold.

There is, however, one more reference to the keys which must be mentioned. This is perhaps the most familiar of all. According to Matthew, Jesus gives to Peter (and to the church built on this rock) *the keys of the kingdom of heaven.* With the gift goes the assurance that *whatever you bind on earth shall be bound in heaven, and whatever you loose on earth will be loosed in heaven* (Matt. 16:17-19).

Does our study provide a new context for this saying? I think it does. The Gospel of Matthew is one of the documents that reflects on almost every page the experience of a community that has endured the fires of persecution. In this context, the keys are not the symbol of Peter's Episcopal possessions of rights or authority nor are they the means for protecting one religious community against the counter-claims of another. No, the keys are symbols of a continuing warfare between God and *the gates of Hades.* They are the means for waging a spiritual battle against the devil. To receive the keys is inseparable from the faith that sees in Jesus, the suffering servant, the ultimate conqueror of Death and Hell.

What door do these keys fit? The door that seems to separate earth from heaven, the door to the new Jerusalem, the door of the new future that opens whenever men apprehend the liberty of the sons of God. What are the forces which these keys enable Peter to both bind and release? The separate sins of men? Yes, perhaps. But far more than that, these keys can release or restrain all the powers of the Evil One: despair, hopelessness, fear, Hell, Death. The keys of Christ can never be rightly used as the special monopoly of a human religious institution. They are not the keys to private or corporate possessions, but the keys by which God opens all the prisons of earth. They are the means of our liberation from ourselves, our own chains, our prides, our self-reliance, our provincial cliques, our earthly blindness, our confinement to *flesh and blood realities* (vs. 17).

Although Christ shares his freedom and power with those who follow him to the Cross, the keys remain essentially his keys. It was through his death that he received the keys to Death; it was through Peter's faith in a Messiah who was to die that he was freed from the flesh-and-blood eyes. It is this final liberty which the Church, when it is truly the Church, proclaims. The liberty is a final one, because it is accessible only when, through the power of Christ, Death and Hades are defeated by disciples who accept his invitation to enter the door which he opens. For neither the disciple nor the church has this liberation been complete. That is why we look forward to the coming of Christ, knowing that when he comes he will complete our emancipation by using the Key of David.

Clinical Material

The counselor in this interview helps the unhappy woman, who is married to a surly man twenty years her senior, to give expression to her problem. No solution is sought; yet the counselee is better able to face her situation because of the interpersonal relationship set up between herself and the counselor. The editor's comments are in italics.

Marriage of Drudgery

MRS. BENNETT is an attractive young woman, about thirty years of age. She has an eleven-year-old son, and is the office manager for a large firm. I had previously had some slight business associations with her, but that was all. The company had just had a picnic (which I attended) the evening before the following call. It was there that Mrs. Bennett asked for an appointment.

When she was comfortably seated, she said, "I guess you have wondered why I am always alone at social affairs?"

"To tell the truth, Mrs. Bennett, I didn't know you had a husband."

"I would probably be better off if I didn't."

"Yes?"

"We never go anywhere together. The only thing he wants to do is to work, come home, listen to radio mysteries, and smoke his cigarettes."

"You mean you never go out together or have someone in?"

"No, we don't. I've tried several times having people drop by, as though by accident. He would be very cordial while they were there, but after they left he would say, "That's what you get for being friendly with these d——— people. I told you to mind your business while on your job."

"Doesn't he have any friends at all?"

"He calls his business associates his friends, but his contact with them each day is his only association."

"Does he go to church with you?"

"Oh, no. He says that the church is necessary, that he thinks it's a good thing for some people but not for him. He says all the good it does is here on earth because there isn't any hereafter. He's full of prejudices. I have a few pet ones of my own, but they aren't anything compared to the hatred with which he holds his. Racial prejudice, prejudice against ministers—he doesn't believe in doctors . . . he just doesn't like anything or anybody."

"Do you think that this is really the way he wants to live, or does he just not know how to live differently?"

"Sometimes I think he's content, and sometimes I think he's miserable, but you would never get him to admit that any of it is caused by his attitudes."

"Since you seem to like people, have you found this difficult?"

"Yes, almost more than I can bear. My job has been a lifesaver to me in more ways than one. Not only can people talk to me, but I have someone to talk to."

"Does he realize that you discuss him with other people?"

"I hope he doesn't, but sometimes I've wondered. When people used to come, he would say, 'What have you been complaining about now?' "

"Has anyone ever seemed to help the situation?"

"No, they always accuse me of either not being close enough to him or of having done something in our early marriage to make him jealous or suspicious. I've reached the point now that I don't want anyone to interfere . . . possibly, I should say 'try to help.' "

"Then the situation has been worse than it is at the present?"

"No, it's just that I don't want to get my hopes up anymore. I have accepted things as they are and I don't want to go around hoping that this or that or the other will change things."

"How are your personal relationships with one another?"

"He's completely indifferent to me. He doesn't care how I look, what I wear, or anything. I've offered him his freedom, but he says he doesn't want it."

"Does Mr. Bennett drink?"

"Oh, no. He's a very good man morally and has little patience with people who aren't."

"It looks like he would be jealous of your working and would demand that you give up your job?"

"He said he wouldn't have a woman who didn't work. It is as much my responsibility to bring in the money as it is his."

"In other words, all he wants for you or himself is work?"

"I suppose so."

"By the way, is your husband about your same age?" I had neglected to ask this very important question. I think I would have understood more of the above had I known her answer.

She was embarrassed. "Oh, no. He's twenty years older than I am. I didn't think it would make any difference, but now I realize that it does. I don't think it has to make any difference, though. I really must get back to work. I don't know why I have told you all of this because there isn't anything you can do that will help me."

"I'm glad you've confided in me, and anytime you need me or want to talk to me again feel free to do so."

"Thank you, I will. Good-bye, now."

Pastor's Summary: I think this conversation was helpful in giving Mrs. Bennett the release that comes from talking with someone about a problem. I was surprised at so much dynamic material being brought out on such a short acquaintance, but I conclude that the great stress under which she is living caused her to cut

short the time usually needed to build up to the point of such confidences. I feel that it was helpful to her to have a clergyman listen in a supportive and nonthreatening manner. I believe that the age difference between them has contributed to the extreme jealousy of the husband. I have almost daily contact with this young woman and shall try to be of help to her in the future.

Editor's Summary: This interview is reported because it is an illustration of the kind of counseling which comes to the pastor occasionally in which the person needing help actually does not seek a solution to a problem but rather needs to build up h or her morale in tolerating a difficu situation. The help comes throug the interpersonal relationship, the o portunity to ventilate feelings an disappointment. This woman ca build up a dependency relationshi with a counselor easily because sh is so desperately lonely.

What of Paragraph 356?

By JACK M. TUELL

The disciplinary ruling forbidding Methodist ministers from solemnizing marriages of divorced persons (except in special cases) is neither workable nor sound, asserts Pastor Tuell of Grace Methodist Church, Everett, Wash. He proposes a shift of attention from past behavior to "present fitness."

TWO PERSONS walk up the parsonage steps, their faces exuding that indescribable look which tells even the neophyte pastor that here are a couple wanting to be married. They are a happy young couple, apparently very much in love, and yet if percentages run true to form, the chances will be about one in three that one of the parties has previously been married and divorced. In such a case, the Methodist minister has one paragraph of the Discipline, Paragraph 356, which is supposed to guide him in his decision to marry or not to marry. Here is the text:

"No minister shall solemnize the marriage of a divorced person whose wife or husband is living and unmarried; but this rule shall not apply (1) to the innocent person when it is clearly established by competent testimony that the true cause for divorce was adultery or other vicious conditions which through mental or physical cruelty or physical peril invalidated the marriage vow, nor (2) to the divorced person seeking to be reunited in marriage. The violation of this rule concerning divorce shall be considered an act of maladministration."

I have questioned a number of other Methodist ministers concerning the paragraph, and most of their criticism of the paragraph falls into two categories: First, that while the general idea of the paragraph is right it is totally unworkable; and second, that the paragraph is not only unworkable but fundamentally unsound.

Let us consider the first objection, that the paragraph is unworkable. It states, "The rule shall not apply to the innocent person . . ." How is the innocent person to be determined? The paragraph goes on to say, "by competent testimony." I would estimate that at least 95 per cent of the ministers who attempt to observe the rule rely completely upon the "testimony" of the party who is before them seeking marriage. The question then is, "Is such testimony competent?"

Before entering the ministry I practiced law and had considerable experience in divorce cases. I discovered then—and my experience has been corroborated by my experience in the ministry—that a party will admit that he or she is the guilty party only in extremely rare instances. It is always the "other one" who was at fault. Whether through deliberate falsehood or easy rationalization, the party seeking a new marriage is always inclined to assert his blamelessness.

One minister said that he approached the problem by asking the party whether it had been he or his spouse who had obtained the divorce, and if the party before him obtained the divorce he went ahead with the marriage on the grounds that the other party must have been at fault. This is a simple solution, but I am afraid that it is an oversimplification. I asked him about the case where a man, in order to avoid dragging his children into court and making trouble for his wife, allows his wife to obtain an uncontested divorce, even though he may have had excellent grounds for divorce against her.

My friend answered, "Well, anyone who would do that would be doing wrong anyway, and I wouldn't remarry him." But which is the more ethical course? To let the divorce go through quietly, or to file a countersuit for divorce, bringing the children into court as witnesses and ending up with both parties being granted a divorce? I do not pretend to answer that question, but I submit that there is enough of a question involved there to throw out the test of who obtained the divorce in attempting to determine the innocent party.

The only other solution apparent in determining the innocent party

uld be actually to hold a hearing, ling in representatives of both les in an attempt to arrive at the ith. But such a solution would not ly be impractical and out of ace, but also time consuming.

It would appear, then, that the rule unworkable for the reason that it virtually impossible to determine e innocence of the person seeking marriage. Let us proceed to the sec- d objection to the rule; that is, at it is not only unworkable but ndamentally unsound.

The first reason advanced against e rule is that the words "the in- cent person" assume that in most vorces there is an innocent person d a guilty person. But we must be- are of what Hayakawa refers to as e "two-valued orientation." In most vorces, as in other areas of life, the tuation is not black versus white; it one shade of gray versus another ade of gray. In my observations hile practicing law, the completely nocent party to a divorce is an ex- emely rare animal. If we actually arried only *the innocent party*, our eremonies involving marriages of di- orced people would be quite few.

The second reason advanced to how the unsoundness of the rule is at it places a premium on mendac- y and rationalization. The person hose conscience does not particu- arly bother him finds it easy when uestioned by a minister concerning is divorce to completely forget any aults that he may have had and to lace the entire blame on the other arty. This, according to the Dis- ipline, gives him a clean bill of ealth. But the person of integrity who honestly looks into his former narriage and admits that he was par- ially at fault is disqualified from be- ing married by a Methodist minister; that is, unless the minister wishes to risk being charged with an "act of maladministration."

Finally, the most important and most basic reason advanced for the unsoundness of the rule is its dis- crimination between the "innocent" party and the "guilty" party. There is a young man of my acquaintance who has been divorced for several years. The reason for the divorce stemmed mainly from the fact that this man was a helpless drunkard. He admits freely today that he was at fault in the divorce. Yet that man in the last two years has become a Christian. He is veritably "a new creature in Christ Jesus."

He has given up drink completely and has become a steady, reliable man. He has made every attempt possible to be reconciled with his wife, but she refuses. Should this man want to be married, the Discipline tells me that I cannot perform the ceremony as long as his former wife is alive and unmarried. I submit that such a situation is a denial of one of the fundamental tenets of Christian faith: that whoever comes to Christ in true and hearty repentance for his sins will be forgiven, though the sins "be as scarlet." When we base our decision on marriage upon past behavior, we are engaging in legalism and Pharasaism at its worst.

The solution to the problem, I believe, lies in changing the criterion for marriage from past behavior to present fitness. This would involve, in the case of divorced persons, looking into the causes of divorce, and if it appears that the party seeking marriage is partially or wholly to blame, trying to determine if the party is truly repentant and determined not to repeat. Personally, I believe that this could be accomplished under Paragraph 355 of the Discipline (which advises "an unhurried premarital conference with the parties to be married"), and that Paragraph 356 could be abolished.

To those who would say that my proposal would transgress biblical injunctions, I would answer that the present rule already does so in recognizing other grounds for divorce than adultery.

If the church is to meet and minister to human needs of the modern day, and if it is to maintain its integrity as the "body of Christ," then its rule of remarriage of divorced persons must be changed.

Hospital Board Holds Annual Meeting

THE Board of Hospitals and Homes in its annual meeting held in Chicago on February 27, discussed many items of interest in the field of health and welfare. Most important among these was the possibility of the development of diagnostic and health centers in rural areas. There are more than a thousand counties in the United States without hospital or health service. In co-operation with the Kellogg Foundation of Battle Creek, Michigan, some Methodist churches are contemplating the possibility of establishing small health centers for the advantage of those who do not have ready access to hospital service.

The second emphasis of importance was the stress placed upon the matter of nurse recruitment. The nation needs 80,000 nurses to serve present health facilities. Almost 3,000 nurses are enrolled annually in Methodist hospital schools of nursing. The need is desperate and the board recognized the importance of this phase of vocational training. In addition to nurses, there is great need for doctors, technicians of all kinds, dietitians, hospital administrators, and others in health institutions and welfare agencies such as homes for the aged and children.

Another realm of activity brought to the attention of the board is the fact that there are 25,000,000 chronically ill people in the nation. A National Commission on the Chronically Ill has been created and the Board of Hospitals and Homes has membership on the commission, which was created two years ago for the purpose of surveying the situation and working out policies and procedures for meeting the needs of such persons in the nation. It was revealed also in the board meeting that annual conferences might establish mobile health units.

The Board of Hospitals and Homes does not, however, have funds for appropriations to develop these activities. If undertaken at all, the annual conferences themselves must provide the services, equipment, and support.

Following the annual board meeting, the National Association of Methodist Hospitals and Homes convened for two days in Chicago. Persons concerned with hospitals met in

four sessions to consider their problems. Those concerned with homes for the aged likewise assembled in four meetings. One of the great problems facing America today is in the field of the aged. The nation is being awakened to its need here, and The Methodist Church is expanding greatly all of its service facilities to aid in meeting this need.

The women's auxiliaries and the chaplains of Methodist hospitals and homes met during the convention and entered into discussion relative to the service of these groups in the field of health and welfare.

Other matters, such as homes for unwed mothers and their babies, the care of youth away from home, and homes for deaconesses under the annual conferences, were among the main features under discussion in the convention.

Four general assemblies in the convention were addressed by outstanding speakers. Bishop A. Frank Smith, recently returned from Europe, spoke concerning the relation of the church to hospital and home welfare. Karl P. Meister, executive secretary of the board, gave special emphasis to world-wide, national, and local health and welfare movements as related to the church. Matters of personnel under the leadership of Olin E. Oeschger, personnel director of the board, received special attention throughout the three-day meeting of all the interests of agencies involved under the board and the association.

The board is making plans for participation in a two-day round-table discussion conducted by Northwestern University on the program of care for the aged. This is part of the centennial anniversary celebration of the University. Plans are under way for the development of participation in the Town and Country Life Conference to be held at Sioux City, Iowa, in July. The matters of health and welfare will be stressed at the meeting by the Board of Hospitals and Homes. Bishop William T. Watkins, of Louisville, is its president and exercises great influence in his leadership in the field of health and welfare in The Methodist Church.

Protestant Hospital Association

THE Thirtieth Anniversary Meeting of the American Protestant Hospital Association was held in Chicago, March 1 and 2, 1951. The varied programs covered timely interests in the hospital field, ranging from "Preparedness in the Case of a National Emergency" to "Newer Trends in the Institutional Care of Certain Divisions in General Hospitals such as Tuberculosis, Psychiatry, Chronic diseases, and Geriatrics."

The incidence of tuberculosis is decreasing and hospitals specializing in the treatment of T. B. patients may find it necessary to convert for the the care of general cases or to serve other purposes. How they can be used to the best advantage in the future is of vital interest to general hospitals. Whether the general hospital should prepare to meet the needs of T. B. care is a significant consideration also.

Another factor entering the picture of patient care in the modern general hospital is the increasing number of older people and the resulting prevalence of chronic diseases. Many of these persons need hospitalization but do not require all the facilities the modern hospital provides for acute medical and surgical cases. Some general hospitals are planning—either through new buildings, additions or special departments—to care for the older patients who need limited nursing and medical care. Research in the field of geriatrics, both scientific and religious, is providing new understanding of the needs of older people and their care when they become chronic patients.

Hospital finances came in for its share of discussion because it is a disturbing problem in hospital administration. Costs of operation have been caught in the upward spiral of prices and wages to such an extent that they have mounted beyond the rise of hospital income. So the whole field of operating costs was gone over with a fine comb. Personnel management and the co-ordinating of various types of workers in maintaining go nursing service were discussed wi Ann Saunders, personnel manag ment consultant of the American Ho pital Association, E. Elizabeth Geig R.N., who is director of Nursing the Cook County School of Nursi (Chicago), and Richard Vande warker, director of Passavant Ho pital (Chicago).

The Assistant Surgeon Gener Vane M. Hoge, gave hospital leade a review of the present status of fe eral funds for hospitals and futu trends in this respect. The moveme toward consolidation of the phys cians' professional building with th modern hospital was ably presente by Jack A. L. Hahn, administrator Memorial Hospital in Fremont, Ohi where a professional building is i the planning stage.

The Chaplains Association meets i conjunction with the American Pro estant Hospital Association eac year. Its interests were devoted mai ly to the discussion of literature fo patients, ministering to the spiritua needs of children, and a patient centered spiritual ministry in th hospital.

Ross Snyder, of the faculty of th Chicago Theological Seminary, led a discussion on "Ministering to th Child Patient." Almost every clergy man feels his inadequacy in dealing with the spiritual problems of chil dren. It is a mistake to dismiss the subject with the thought that children have no such problems. There are very few source materials in this field available to the clergy. Ross approached the subject via the route of child psychology in order to help the chaplains understand how the child thinks and feels.

"Ministry to Patients with Anxiety" was presented by Ernest J. Melchert, of Assonet, Massachusetts. This paper needs more deliberate consideration, and it is hoped that it will appear in a "pastoral" journal where it can be studied.

While these subjects consumed much of the chaplains' thought and time, the adult patient was not overlooked in the A.P.H.A. meeting. Dr. John Billinsky presented the subject of ministering to the spiritual stresses of the adult to the combined assembly of administrators and chaplains.

homiletics

Follow the Leader

A Sermon by J. C. LOWSON

game is more important than the game of life. The Master of life gives n faith in truth, goodness, and the way of love," says the author of this non. He is pastor of the Methodist Church, Syracuse, Neb.

AWRENCE PEARSALL JACKS, his *Confessions of an Octogenarian* acmillan Co., 1942), tells of an old lier who had fought through the poleonic Wars. At Quatre Bras had knelt in the front line of the tish square of redcoats facing the rge of the French cavalry. In his age the soldier was taken to see dy Butler's painting of the incident, which he had been seriously unded by a saber cut.

When he looked puzzled, he was ed what he thought of the picture. "Well," he replied, "It didn't look e that to me. You see, the lady inting that picture was looking at e square from the outside, where e could see the faces of our men. was on the inside where we could e only the Frenchmen that were ming toward us. No, sir, it didn't k like that to me."

If any of the first disciples—Peter, mes, John, Matthew, Thomas, or e others—could come back to earth d see what passes for Christianity day, I am sure they would say with smay, "No, sir, it didn't look like at to me."

After going to our different urches, listening to the variety of eachers each contending for his rticular brand of religion, or listen- g to different religious radio pro- rams, they would say, "No sir, it dn't look like that to me."

If Peter, the patron saint of the oman Catholic Church, could sit rough a Mass with its elaborate cer- mony and pomposity, and listen to a priest reciting the ritual in a language few understand, he would probably say, "No, sir, it didn't look like that to me."

If Matthew, the onetime taxgatherer who gave up his lucrative business to become a Christian, could see what the average church member passes off as Christianity today, he too would probably say, "No, sir, it didn't look like that to me."

Christianity to these men was not a comfortable conformity, not a creed to be recited, not a glorified get-together. It was living life dangerously; it meant something to be a Christian then. It was, without reservation, a response to the command, *Follow me and I will make you . . .*

Matthew, recording the incident of Jesus calling the fishermen, says, *And they straightway left their nets and followed him.* That is what Christianity meant to those early disciples: a simple and sincere following of the word of Jesus.

When I was a lad I played a game with others called "Follow the Leader." It was a daring and dangerous game and, of course, it depended a great deal upon the leader. Someone either volunteered or was chosen as leader. The rest had to follow him, doing exactly the same things he did. I remember that the game sometimes landed us in trouble with an irate neighbor. Sometimes we literally risked our lives performing a dangerous escapade. The leader was never satisfied unless he was daring the rest of us to do something that was really a challenge to our courage.

"Follow the leader; I dare you." This business of being a Christian was originally just that: Jesus daring men to follow him, to walk in his ways, to do whatever he did.

This game of following the leader is one we carry over into adult life. Very few are leaders, yet there is something in human nature that responds to daring leadership. We have seen it happen in our time. You remember the world stood amazed at what was taking place in Germany in the mid-thirties. Hitler had taken over the leadership of Germany. Things began to happen. He promised a new and glorious future for the people. He flouted one convention after another, defied international laws, broke solemn agreements, threw down the gauntlet to the rest of the world.

The German people responded with great enthusiasm: they were sure that he was their man of destiny and that he would fulfil their dreams of a great German Empire. They marched under his banners, submitted to his dictates, and shouted, "Hail to our Leader."

The rest of the story is written in blood, tears, and the dying agonies of millions of men, women, and children, to say nothing of the wholesale destruction of Europe. Today the people of that ravaged, ruined nation are disillusioned and bitter. They know now that they were brutally betrayed. Hitler was a demagogue who rode to power on the fears and hopes of the common people who followed him.

The weakness of many of our so-called leaders is that they are men of the moment who are exalted by the trends, the emotions, and the opportunities of the times.

The reason our world is in its present sad plight is that too often we have followed men of the moment instead of men of the future. Men of the moment—men like Hitler—are flung to power on the hopes, the fears, and the desires of the common people. Men of the future are prophetic—they offer the kind of leadership that calls for sacrifice and builds for the future. They do this because they recognize the purpose of God in history.

Caesar was a man of the moment, seizing the opportunity to lay the world under tribute to himself by brute force. Paul was a man of the future traveling up and down Caesar's empire seeking to build a world on faith, hope, and love.

Napoleon was a man of the moment who ordered a confused people to push revolution. John Wesley was a man of the future, riding on horseback, the world his parish, declaring that what the world needed was not revolution but regeneration through Christ. That fact is just as true today as it was then: men of the moment are concerned with revolution; men of the future with regeneration through Christ.

I know it has become almost platitudinous to say that Christ is the hope of the world, but that it is true becomes more evident as we move from one crisis to another in our world. He is the way, the truth, and the life. He is our eternal contemporary; the future belongs to him.

What is there in the leadership of Jesus that makes him the eternal challenge to every age? I am sure if one of the first disciples could speak to us he would say, "We responded to Jesus because he gave us a faith to live by."

The trouble with many of our so-called leaders is that they give us a fear to live by. It is a truism of our age that we are living by our fears: fear of Russia, fear of communism, fear of vested interests, fear of capital, fear of labor, fear of atomic war.

There is no hope for a world living constantly in the black despair of fear. The world needs a faith to live by. It is Jesus who gives us the real faith. He never used fear to gain men's allegiance. He came to inspire faith in God. He made personal the conception of God as a father who cares for all his creatures. He came to reveal that the good life is possible only when man comes into right relationship with God. He came to give men faith in truth, goodness, and the way of love.

Jesus came to give man a new estimate of himself, and to reveal the possibilities of human achievment when man's life is linked with God. He came to tell men, expressing the truth in his own life, that God's purpose for man is something divine, and only as we respond to that challenge can we build an abundant life or a peaceful world.

Let us see how these principles work out in individual lives. Suppose we talk to Peter—an erratic, impulsive character—who made great promises but seldom fulfilled them. He was eager, but not always dependable. He spoke with courage, but often acted with cowardice.

Yet as we read what the Gospels tell us of Peter, we see him in the end standing like a great citadel of strength, encouraging others to stand fast in the faith. What made the change? I suppose Peter would answer something like this: "Yes, all you say about me is true. This Jesus came to me and called me to follow Him. He gave me a new name and said something about my becoming like a rock. He gave me a new faith in God and new confidence in myself, made goodness wonderfully attractive and life a tremendous adventure.

"Often I failed him. In Gethsemane I let him down badly; in the hall of Caiaphas I denied him. How could he have faith in me? But this Jesus would not let me go. His abiding confidence in me, his offer of forgiveness, his promise never to forsake me were the foundations on which everything that I grew to be was built. How could I fail a faith like that.

Or consider Wilfred Grenfell. He was a young doctor converted to Christianity through Dwight L. Moody. He said Moody showed him that under the shams and externals of religion there was a vital call in this world for things that he could

Years later Grenfell wrote tha sometimes compared the joy he fo in the great adventure of life in L rador with the smugly satisfied he might have led had he follo his original intention of practic medicine in London.

It was faith that inspired the demptive and creative work of r like Grenfell.

The name of Jesus Christ is ab every other name. Three years public life in a country constan under the oppressor's heel. A hand of friends, an imposing array of emies. No sword in hand, no politi power, no money at his command, even a home. In the end beat mocked, murdered by the mighty m ters of the world. What manner man was this? He was the incarnati of his own teachings; his only c fidence was in God. He was pure heart, a peacemaker, living by the l of love—dreaming of building a kin dom in this fashion, but alas, he end on a cross. That is what the peo of his day thought, but it was not t end, only the beginning.

Charles Rann Kennedy, in his pl *The Terrible Meek* (1911),[1] giv dramatic witness to this—the centr fact of the Christian faith. Christ upon the cross. "The woman is askin the soldier, 'What makes them do it [That is, kill Christ]

CAPTAIN. They want money. The want power. They want kingdom They want to possess the earth.

WOMAN. And they have won. The have it.

CAPTAIN. Have they? Not while you son hangs there.

. . . . . .

CAPTAIN. He's alive. I can't kill him All the empires can't kill him. Ho shall hate destroy power that possesse and rules the earth?"

The future does belong t Christ and his challenge to us is sti the same: *Come, follow me and I wi make you* . . . No one that follow him will be disappointed.

Christ is the hope of the future, th only way to a peaceful, creative world Follow the Leader.

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[1] Copyright, 1912, 1933, 1939 (in renewal) by Charles Rann Kennedy. Reprinted by permission of Edith Wynne Kennedy and Samuel French.

ghth Ecumenical Methodist Conference

the middle of the twentieth cen-, representatives of world-wide hodism will meet in Oxford, Eng- (August 28-September 7), "to t the stern and exacting demands" ne future. The Oxford conference is eighth Ecumenical Methodist Con- nce.

Here we must review our tradition orship, in evangelism, in education, personal discipleship and in social ness," say Bishop Ivan Lee Holt, t. Louis, Missouri, and Wilbert F. vard, of Birmingham, England, sidents of the Methodist Ecumenical ncil.

The success of the Oxford Confer- e will largely depend upon the care n which the program is studied in ance, and upon the corporate prayer thought with which The Methodist rch in all parts of the world pre- es itself to understand the present ation and the needs of the next gen- tion."

Two items on the business agenda of conference are: "(1) the advisabil- of creating a permanent Ecumenical anization with headquarters and ff, and (2) the desirability of or- ic union, or a much closer federa- n, of the forty or more independent urches which now constitute the sleyan family."

Methodists attending the conference l have an opportunity to participate discussions as well as listen to lec- es.

Official delegates will be divided into e sections. The Youth and Young ult Section, for example, will be de up of all delegates thirty-five rs of age and under. Each section is be headed by a group leader who will ide discussion on the two themes pre- ted at the morning sessions.

Group leaders from the United ates include Bishop Gerald Kennedy, the Portland Area; William Warren veet, of Perkins School of Theology .M.U.); Bishop W. J. Walls, of the M.E. Zion Church; and John Fred- ick Olson, of Syracuse University.

Addresses are to be delivered by ethodist leaders from around the orld. Here are some of the topics: The Methodist Doctrines: (1) Justi- ation by Faith and (2) Perfect Love nd the Divine Society," "Methodism and Other Churches: (1) What Methodism Has to Learn from Other Churches and (2) What Methodism Has to Offer Other Churches," "The Character of a Methodist," and "The Social Witness."

According to the tentative program, events will proceed generally as follows: 9:15-9:45 Act of Worship; 9:45-11:00 addresses; 11:00-12:45 section meetings; afternoons free; 5:15-6:30 lecture and question period.

BULLETINS WANTED

Does your church have a Sunday calendar or bulletin that, for one reason or another, is attractive and different?

This question comes from Methodist Information, now making up a collection of bulletins from Methodist churches in America that is to be displayed in Oxford, England, at the Ecumenical Methodist Conference, August 28-September 7. If your church has such a bulletin, send one copy of it, mailed flat, to Methodist Information, 150 Fifth Ave., New York 11, N. Y.

Well-edited, well-printed parish papers, sent to the above address, will also be bound in a loose-leaf book and exhibited. Send only one copy, mailed flat, if you feel yours is distinctive.

HELP FOR KOREANS

War devastation in Korea has created desperate need among the civilian population for the necessities of life. One of these is clothing, according to Gaither P. Warfield, of Methodist Committee for Overseas Relief.

Churches are urged to send clothing packages to Church World Service, at one of the following addresses: New Windsor, Maryland; 3146 Lucas Avenue, St. Louis, Missouri; and c/o Pacific Industries, 100 Brannan Street, San Francisco, California. Materials sent will be processed and made into large bundles for shipping overseas.

It is requested that an amount of money equal to 10 cents a pound be sent for shipping costs. This money gift will make it possible for the various Protestant agencies to co-operate through Church World Service.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

July 5-12—Central Jurisdiction Leadership School, Morristown College, Morristown, Tenn.

July 9-20—Rural Leadership School, Michigan State College, East Lansing, Mich. Write Paul Miller.

July 9-20—Summer School of Christian Education, Fairbault, Minn. Write Fern Hardenbrook, Registrar, 122 W. Franklin Ave., Minneapolis, Minn.

July 10-11—Annual meeting of World Council of Churches (for member Churches in U.S.), Cleveland, Ohio.

July 11-13—Annual meeting of General Board of Lay Activities and National Conference of Lay Leaders, Congress Hotel, Chicago, Ill.

July 13-18—Annual meeting, Conference secretaries of Evangelism, Albion College, Mich.

July 15-20—Fifth Annual Workshop on Music in the Church, Scarritt College, Nashville, Tenn.

July 16-27—South Central Jurisdiction Leadership School, Mount Sequoyah, Fayetteville, Ark.

July 18—Annual meeting of General Board of Pensions, Centenary Church, St. Louis, Mo.

July 19-Aug. 25—"The Ministry of Religion to College Students" (a course), Emory University, Emory University, Ga.

July 22-28—Sixth Workshop for Directors of Christian Education, Lake Geneva, Wis., sponsored by National Council of Churches.

July 21-24—National Methodist Town and Country Convocation, Municipal Auditorium, Sioux City, Ia. Secretary: Glenn F. Sanford.

July 30-Aug. 3—Conference for district superintendents and pastors, Southeastern Jurisdiction, Lake Junaluska, N. C.

July 30-Aug. 10—Southeastern Jurisdiction Leadership School, Lake Junaluska, N. C.

July 31-Aug. 9—National Seminar on Christian Foundations for World Order, Scarritt College, Nashville, Tenn.

Aug. 6-24—Institute for Town and Country Ministers, Westminster Theological Seminary, Westminster, Md.

Aug. 7-23—Town and Country Institute, Emory University, Emory University, Ga.

Sept. 3-7—South Central Jurisdictional School of Alcohol Education with the Western Jurisdiction, Denver, Colo.

Sept. 18-20—Church Survey Commission, Chicago, Ill.

Sept. 25-27—Meeting of the Executive Committee, General Commission on World Service and Finance, Chicago Temple, Chicago, Ill.

Sept. 30—Promotion Day in the Church School.

Sept. 30-Oct. 7—Christian Education Week.

Pastors' Schools

July 2-6—Troy Pastors' School, Green Mountain Junior College, Poultney, Vt.
July 9-13—Central Pennsylvania Pastors' School, Lycoming College, Williamsport, Pa.
July 9-14—Michigamme Pastors' School, Lake Michigamme, Mich.
July 10-13—Minnesota Pastors' School, Hamline University, St. Paul, Minn.
July 16-20—Illinois Pastors' School, University of Illinois, Urbana, Ill.
July 16-20—Peninsula Pastors' School, Wesley Junior College, Dover, Del.
July 23-27—New Mexico Pastors' School, Assembly Grounds, Sacramento, N. M.
July 23-27—Maine Pastors' School, Lake Narrows, Winthrop, Me.
July 30-Aug. 3—Portland Area Pastors' School, College of Puget Sound, Tacoma, Wash.
July 30-Aug. 3—Texas Pastors' School, Southwestern University, Georgetown, Tex.
July 30-Aug. 3—Arkansas Pastors' School, Hendrix College, Conway, Ark.
July 30-Aug. 3—Dakota Pastors' School, Lake Poinsette, Arlington, S. Dak.
Aug. 6-10—Intermountain Pastors' School, Luccock Park Institute Grounds (near Livingston), Mont.
Aug. 13-17—Alabama Pastors' School, Huntingdon College, Montgomery, Ala.
Aug. 20-24—California Pastors' School, College of the Pacific, Stockton, Calif.
Aug. 27-31—Louisiana Pastors' School, Centenary College, Shreveport, La.
Aug. 27-31—Memphis Pastors' School, Eva, Tenn.
Aug. 27-31—Nebraska Pastors' School, Nebraska Wesleyan University, Lincoln, Neb.
Aug. 27-31—Westminster Pastors' School, Western Maryland College, Westminster, Md.
Aug. 27-31—Wisconsin Pastors' School, Lawrence College, Appleton, Wis.
Aug. 27-Sept. 1—Rio Grande Pastors' School, Kerrville, Tex.
Sept. 3-7—Indiana Pastors' School, Purdue University, West Lafayette, Ind.
Sept. 3-7—Michigan Pastors' School, Albion College, Albion, Mich.
Sept. 3-7—Boston Area Pastors' School, Geneva Point, Lake Winnepasaukee, N. H.
Sept. 3-7—Ohio Pastors' School, Ohio Wesleyan College, Delaware, Ohio.
Sept. 3-7—North Mississippi Pastors' School, Camp Lake Stephens, Oxford, Miss.
Sept. 3-7—Wyoming Pastors' School, Sky Lake, New York.
Sept. 10-13—Syracuse Area Pastors' School, Syracuse University, Syracuse, N. Y.
Sept. 10-14—Georgia Pastors' School, Wesleyan College, Macon, Ga.
Oct. 15-19—Mississippi Pastors' School, Seashore Methodist Assembly Grounds, Biloxi, Miss.
Nov. 12-16—Florida Pastors' School, Lake Alfred Hotel, Lake Alfred, Fla.

Supply Pastors' School

July 2-21—New Orleans Area School, Waveland, Miss.
July 3-19—Duke University School, Duke University, Durham, N. C.
July 19-Aug. 3—Emory University School, Emory University, Ga.

MINISTERS FOR TOMORROW

Young Men for Tomorrow's Ministry is the title of an Advance booklet now being distributed to young men of senior high school and college age at "Bishops' Conferences."

Written by six Methodist bishops, the book contains the following chapters: "Can God Be Calling Me?" "Is There a Real Need?" "What Is the Way to My First Parish?" "How Great Is the Challenge?" "Is It Worth Putting Your Life Into?" and "Am I Worthy?"

While this volume was produced especially for the use of bishops in their conferences with young men, pastors and youth counselors may find it useful. The book may be obtained from The Advance, 740 Rush Street, Chicago 11, Illinois, or from The Methodist Publishing House serving your territory. Price: 75 cents.

NATIONAL YOUTH CONVOCATION

"Christian Living in Our Time" will be the theme of the National Convocation of Methodist Youth, which is to be held at Purdue University, Lafayette, Ind., August 27-31.

Held every four years, the meeting will be attended by an expected 5,000 high school and college students, and adult leaders. They will represent local churches and state and regional organizations of the Methodist Student Movement.

Guest speakers at the convocation will include Donald O. Soper, minister of Kingsway Hall, London; Kirby Page, author and social evangelist of La Habra, California; and W. Aiken Smart, associate dean of the Candler School of Theology, Emory University, Atlanta, Georgia.

The main work of the convocation will be done in twenty-four workshops on church fellowship, Christian vocations, youth problems, and national and world affairs.

EVANGELISM STATISTICS

Pastors will receive this year at annual conferences a two-color, sixteen-page brochure entitled *United Methodism Believes in Evangelism.* Prepared by the Board of Evangelism, this booklet presents the story of Methodi achievements in evangelism since u cation in 1939.

AUDIO-VISUAL AID WORKSH

At the Eighth International W shop in Audio-Visual Education to held September 2-8 at Green L Wisconsin, attention will focus upon right use of audio-visual resources.

Sponsored by the National Cou of Churches, the workshop for the f time will offer all delegates an opp tunity to work together intensively one important aspect of mass comm nication.

"Utilization is a number one probl and need as far as the work of church is concerned," says Miss Pe Rosser, of Chicago, workshop direct Therefore, the entire workshop w come together in the morning for consideration of the basic principles utilization.

For further information write M Rosser, 79 East Adams Street, Chica 6, Ill.

TOWN AND COUNTRY CONFERENCE

One feature of the National Metho ist Town and Country Conferenc which is to meet in Sioux City, Iow July 21-24, will be "Good Neighbo teams that visit in churches in the su rounding area.

The plan calls for 260 Methodi churches within a seventy-five-mile ra dius of Sioux City to be visited on Su day, July 22. Over two thousand del gates will take part in this visitation i eight districts in northwest Iowa, eas ern Nebraska, southwestern Minnesot and southeastern South Dakota.

The teams will conduct the mornin worship service in the churches and wi lead an afternoon council on Christia education.

"GOOD HEALTH" MATERIALS

Addresses made at the Midcentur White House Conference on Childre and Youth are now available on sixteen inch disc recordings, twelve sides 33 1/3 rpm. They may be rented fro the Board of Hospitals and Home (740 Rush Street, Chicago 11, Illinois) for $2.00 plus return postage.

The fourth booklet in the board' "Good Health Series" has been pub lished. It is entitled *Walking Toward the Light.* Price: 5 cents a copy or 10 for $4.00. While this booklet has a spe cial significance for the aged, it may be found helpful to all members of the congregation.

Your Right to Say It

IZZ . . .

ID A. DENSLOW • *First Methodist Church, Wyanet, Ill.*

am enjoying Dr. Piper's "The ret of Christian Prayer" [May, p. and this idea came to me in the ldle of it—so I stopped reading and writing you a card.

n your style-book, let's abolish the of *viz.* It sounds like a Coca-Cola ng opened after somebody shook bottle. Anyway I have to stop and nk carefully to recollect what it ans. And even then I am not posi- until I look it up, which I seldom I think it means *namely*, doesn't If it does, let's write in English and "namely."

I was stopped by this: "This ap- ach furnishes the right perspective the future, [phizz . . .], that it ght be a continuation . . ." I enjoy ur magazine. Keep up the good rk!

OMMUNION ON THE WANE

C. MONTGOMERY • *Charleston, Mo.*

Recently I made inquiry of an un- dained pastor in nearly every district our South Central Jurisdiction, ask- g about the frequency of the [ob- rvance of] Holy Communion in their arges. Many replied.

This "sampling" indicates: Com- union is only a memory in 27 per cent these churches, and in 33 per cent t is observed] "about" once a year. This is 60 per cent.) It is twice a year 11 per cent, quarterly in 25 per cent, x times a year in 3.4 per cent.

In 60 per cent of the replies the men port that the district superintendent fers to administer this Sacrament, but ten it is not "convenient" or "prac- cal." The other 40 per cent report such offer, but only one man blames e district superintendent: "He has so any things to do." Only 10 per cent el it would be spiritual gain to bring a "qualified" neighbor pastor to ad- inister this Sacrament. Some tried and were much disappointed.

Only 7 per cent were pleased with the resent situation. Greatest dissatisfac- ion was found in college and univer- ity men not far from ordination. A ew volunteer the information that they dminister this Sacrament without rdination and, doubtless, but for this t would be much less frequent than ndicated above. One district superin- endent is reported telling his un- ordained men, "Go ahead." But generally this unauthorized ministering is plagued with misgivings.

In 84 per cent of these churches the people express a desire for communion. (In contrast, I hear strong hints that the communion is "on the way out" of the bigger churches, by consent of both the people and the pastors!) These requests in the little churches are diminishing—"It is so much trouble and worry." Many of these "little" people have no prospect of ever being served by an ordained pastor, so, "better forget it."

There is a definite beginning of "preaching against" sacraments and ordination. (This is a by-product of my inquiry.) These preachers are in a "defensive mood," under a *sniping attack* by denominations boasting the "full ministry" of their pastors. Then, too, they feel that Methodism does not take seriously any obligation to provide the Holy Communion for these "little" people. "The testimony of Methodism is that this Sacrament is not important."

This study convinced me that, unless we are content to become a nonsacramental church, we must see to it that the people have the Holy Communion in such frequency and regularity as emphasize its importance and, without delay, conduct a campaign of education as to its value as a *means of grace.* . . .

I saw a newspaper report of a denomination appointing a "minister of the sacraments" for a certain area. Might we have "sacramental circuits," placing therein churches served by unordained men with a church served by an ordained pastor, he to be the "minister of the sacraments" to all the "sacramental parish?" Then he would *belong* to the people for this *duty* and not be an *outsider.*

HAPPY MEDIUM

WILLIAM P. HUNT • *Woodland Methodist Church, Woodland, Ill.*

I have subscribed to your excellent magazine for several years. I think you have achieved a fine balance between scholarship and practicability. . . .

THANKS!

C. G. SPINDLER • *The Methodist Church, Ketchum, Okla.*

I invited some guests to a dinner which I had meticulously prepared. Some of them were kind to express their appreciation of my purpose to secure their interest and co-operation in my church activities. Others got up from the table, wiped their mouths on their sleeves, and walked away without a grunt of thanks.

THE PASTOR is tops of helpfulness to me in my ministry to a needy and hungry people.

COVER TO COVER

ROBERT C. WOODBARRY, JR. • *Norwichtown, Conn.*

I am much impressed with your publication, THE PASTOR, and would like to subscribe to it for a year. Enclosed find a money order for one dollar and twenty five cents ($1.25).

I wish to thank you for sending me the sample copies which I have read from cover to cover. It certainly has done me a world of good.

CHARLES H. HUNT • *Long Beach, Calif.*

I read about thirty magazines a month. If I had to confine myself to one it would be THE PASTOR. Keep up the good work. I scan others; I read THE PASTOR from "kiver to kiver." The young men writing are an inspiration to us oldsters.

PROPERLY INTRODUCED

RICHARD T. SCHOLL • *Lexington Park Community Church, Lexington Pk., Md.*

I do not know how THE PASTOR started to come to me recently, but I have been appreciating it very much. I have found it inspiring me over and over again.

It may be that someone has subscribed for me, or it may be that the copies I have received have just been introductory copies to make me anxious; but if its regular coming is not assured in some way already I want to subscribe and enclose a check in the amount of $1.25 for same.

(*They were "introductory copies."—Ed.*)

BEST YET

OTTO A. PIPER • *Princeton Theological Seminary, Princeton, New Jersey*

I thank you for your kindness in sending me two copies of the last issue of THE PASTOR with my article on "The Secret of Christian Prayer." My colleagues are full of praise of this issue of your magazine, and they are all complimenting you for steadfastly keeping the magazine on such a high level. We feel that it is the best periodical of its kind in the whole world. . . .

The Fountain

SUICIDE

In an age without faith it is the Winners who die of defeatism.

—William Laurence Sullivan

OFF COURSE

Not long before Amelia Earhart left on the tragic journey from which she did not return, she was in our home. She used a term familiar to fliers but up to that time new to me. She spoke of "wind drift." It appears that a ship may be flying east at 300 miles per hour. If there be a wind blowing in from the north at fifty miles an hour, the ship, instead of flying east, is actually describing a course to the south and east. A pilot must make allowance for this drift. Men who plan for the future must allow for social wind drift. Men may believe they are moving toward democracy or brotherhood or justice, but the winds of prejudice, of class interest, may blow them off course.

—G. Bromley Oxnam, in *On This Rock*
(Harper & Bros.)

ARE WE READY?

It is not the particular business of the Christian faith to measure historical probabilities, but rather to prepare men for all eventualities. . . .

—Reinhold Niebuhr, in "Ten Fateful Years,"
CHRISTIANITY AND CRISIS (Feb. 5, 1951)

DEPENDABLE WITNESS

Certainly [the] first Christians believed implicitly in the truth of the facts they reported. Men do not create lies to die for, or sacrifice themselves for what they know to be their own fantastic dreams. Either these first disciples were madmen who succeeded in inflicting their madness upon the world, or else they were honest men who spoke and lived the truth. For it was belief in those events which they reported and faith in the Jesus whom they described which conquered the Roman empire and created the Christian Church.

—William R. Cannon, in *The Redeemer*
(Abingdon-Cokesbury Press)

PEACE OF SOUL

The sufferings of a man who truly loves his God and his neighbor will not succeed in making him miserable; rather will they strengthen him, build up his inner powers, and exalt him even above his troubles.

—Heinrich Pestalozzi, in *The Education of Man;* Introduction by William H. Kilpatrick (Philosophical Library)

FIGHTING EVIL

The prayer "Thy Kingdom come," if only we knew, is asking God to conduct a major operation. How much the coming kingdom would cut away from the body social becomes clear by only five minutes of scrutiny. That product advertised on the air is instance of the need for the scalpel. Let the reader choose the product in secret—the writer do not covet any drab and sudden death. Would the kingdom light allow the product to be hawked after news of disaste "Fifty persons died in the plane crash, and now a word fr our sponsor"? By kingdom laws is it right to "triple o sales" by ballyhoo, when presumably there is an inevitab ceiling on sales, and what one man gains another must los By the kingdom test does competitive advertising make fi sense, each product increasing advertising to increase sal each roadside a disfigurement, each radio a Babel of huc sters, until the advertising vine kills the tree?

—George A. Buttrick, in *So We Believe, So We Pr*
(Abingdon-Cokesbury Press)

OUR BUTTERFLIES

When I was a small boy, a neighborhood lad somewh younger got lost, and the whole neighborhood turned out search for him. Sammy was very much worth finding, and w all rejoiced when one of the neighbors found him wanderin around a few blocks away. Sammy did not intend to get los He set out from home chasing a pretty butterfly, and th little creature led him on in all directions and then escape By that time, Sammy could not remember which way wa home, and he became a frightened, tearful, confused litt boy. Most people who get lost are very much like Samm They set out chasing a butterfly. It may be pride or power o passion. Catching the butterfly seems frightfully important a first, but it leads to blind alleys and dead-end streets.

—Harold B. Walker, in *Ladder of Ligh*
(Fleming H. Revell Co.)

REVELATION

. . . For of what use is existence to the creature if it canno know its Maker? How could men be reasonable beings if the had no knowledge of the Word and Reason of the Father through Whom they had received their being? They would be no better than the beasts, had they no knowledge save o earthly things; and why should God have made them at all if He had not intended them to know Him?

—Athanasius, in *The Incarnation of the Word of Go*

MAN IS THE RIDDLE

A Greek story tells how outside the city of Thebes there sat a monster called the Sphinx. To every passer-by she put a riddle: what creature has two feet, three feet, and four feet and is weakest when it has most feet? Those who failed to solve the riddle she destroyed. The menace was eventually removed by Oedipus, who answered that it is man who crawls on all fours as a baby, then walks upright on two feet, and finally moves only with the aid of a stick.

It is becoming more and more apparent that the world we live in is a Sphinx. She propounds for us a riddle, and she will destroy us if we cannot solve it. But in this case man is not the answer: man is himself the riddle.

—G. B. Caird, in *A Primer of Christianity*
(Oxford University Press)

ROLE OF THE STATE

The State is not the supreme incarnation of the Idea, as Hegel believed; the State is not a kind of collective super-

; the State is but an agency entitled to use power and cion, and made up of experts or specialists in public r and welfare, an instrument in the service of man. ting man at the service of that instrument is political version. The human person as an individual is for the body tic and the body politic is for the human person as a son. But man is by no means for the State. The State is man.

—Jacques Maritain, in *Man and the State* (University of Chicago Press)

THORITY TO SPEAK

Paul confronts us as an apostle of Jesus Christ. He claims t his message was received direct from Christ. He understands himself as the bearer of a revelation of God. He has illusions about himself. He knows his frailty, his weakness, sinfulness. But he is convinced that God through him is aking to his generation.

—Holmes Rolston, in *Consider Paul* (John Knox Press)

TEACHING

"In order to make a lasting Impression on People's Minds, must support their attention by moving their Passions: r dry Instructions can have but little Influence."

—From *Francois de Fenelon: Study of a Personality*, by Katherine Day Little (Harper & Bros.)

TERNAL FILIBUSTER

. . . The Christian shepherd confronts many people who are ffering from deep inner conflicts over which they have no ntrol. They stand in need of a minister who has psychological foundation and psychotherapeutic skill in his method well as the healing power of God as his disposal. Such rsons have come to the point where *they do not want to do at they want to do.* Their decision-making powers are adlocked in a filibuster of *one* of their many selves in the ngress of their souls. Unhappy people, they come to the stor complaining that they cannot control their thoughts d actions. In the thought of Paul, they do not understand eir own actions, for they do not the things they want, but the very things they hate (Rom. 7:15).

—Wayne E. Oates, in *The Christian Pastor* (Westminster Press)

N EDUCATED SINNERS

. . . The idea of education as a cure for sin is an old one, d it goes back as far as Aristotle, for many of the ancient reeks believed that knowledge was the solution to all problems. They said, "If you know, you will do," but we know much better than we do. Agitators claim that certain onomic forces in the world are responsible for our troubles, d the educators say that lack of knowledge is the whole roblem. Who is right? Perhaps they are both right, and oth wrong. If all our economic ills were solved, if we had iversal education, there would still be the problem of our ner natures. A world of prosperous and educated sinners ould still be full of danger.

—Charles Ray Goff, in *A Better Hope and Other Sermons* (Fleming H. Revell Co.)

YOUTH'S MOMENT

For the older generation the world is always going to the dogs and the present is no exception to this rule. But, fortunately, the oncoming generation is not wedded to our world. It can greet with a freshness of spirit that we lack the fact that we are living in one of the most significant and momentous periods in history: a period of profound change. The disintegration of old institutions does not spell death or disaster to people. People live on as civilizations wither and die; and even now the disturbances that bruise and hurt us are but the birth pangs of a new world. The future, in short, is *malleable* and it is our opportunity as it is our sacred responsibility to inspire in youth the will to use this future for ends that are more generous and intelligent than those we served.

—V. T. Thayer, in *The Attack Upon the American Secular School* (Beacon Press)

COURAGE OF FORGIVENESS

It requires more courage to suffer than to act, more courage to forget than to remember, and perhaps the most wonderful thing about God is that he can forget man's sins.

—Soren Kierkegaard, in *The Journals*

ISOLATIONISM

The deep sin of man, the self-contradiction in which he is involved as individual and member of human societies, is his denial of the law of his being. He seeks to possess within or by himself, whether in the form of physical or spiritual goods, what he can have only in the community of receiving and giving.

—H. Richard Niebuhr, in *Christ and Culture* (Harper & Bros.)

SWEAT FOR PEACE

Everyone thought it was hard when in the early years of the war Winston Churchill promised nothing but blood, tears, sweat, and toil. Today everyone admits that that was sound advice. In the early years of peace, however, they promise that we are all going to enter green pastures. This is in spite of the fact that it is more difficult to make peace than war, to build a home than to fight over it. False expectations and idle dreams are just as dangerous as the lack of ideas or of determination. The cry of "Back to the fleshpots" has more than once crippled a nation's ability to go forward to the land of promise. Perhaps the final words of Churchill's sentence: "sweat and toil," would be a far more fitting dedication at the coming of peace than the "four great freedoms." They would put us in a better mood for being willing to sacrifice and to assume obligations. They would give us a larger open-mindedness toward new ways of solving our problems. They would be more in harmony with the spirit that moved us when we were allies.

—Eivind Berggrav, in *Man and State* (Muhlenberg Press)

FALSE ADVOCATE

The devil has striven against the truth in manifold ways. He has sometimes endeavored to destroy it by defending it.

—Tertullian

pastors' reading guide

THE PASTOR presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in fields of special interest to pastors. These books have been chosen on the basis of sound scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of Pastors' Reading Guide is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. Two or more books, selected from ten categories of special interest to pastors, will be presented each month. This month's selections are in the fields of Christian Education, the Practical Ministry, and Theology. Here are the evaluations of our consultants.

JOHN W. BRANSCOMB, pastor of First Methodist Church, Orlando, Fla.

ALBEA GODBOLD, pastor of St. John's Methodist Church, St. Louis, Mo.

E. G. HOMRIGHAUSEN, professor of Christian Education, Princeton Theological Seminary, Princeton, N. J.

T. A. KANTONEN, professor of Systematic Theology, Hamma Divinity School, Springfield, Ohio.

ALBERT C. KNUDSON, formerly dean and professor of Systematic Theology, Boston School of Theology, Boston, Mass.

N. C. McPHERSON, JR., pastor of St. John's Methodist Church, Memphis, Tenn.

DONALD M. MAYNARD, professor of Religious Education, Boston School of Theology.

CARL MICHALSON, associate professor of Systematic Theology and the Philosophy of Religion, Drew Theological Seminary, Madison, N. J.

Systematic Theology, Volume I

—By PAUL TILLICH

University of Chicago Press, 300 pp., $5.

IT IS obvious that something exceedingly important in the life of the church is happening in the appearance of Tillich's system. (Volume II will follow.) Just what the importance is and just what the effect will be upon the church must be left to the unfolding of time. Schleiermacher's *The Christian Faith* was the theological event of the nineteenth century. Tillich's *Systematic Theology* bids for that claim in the twentieth, notwithstanding Barth and Brunner. Surely Tillich's system is the high water mark in the flood of present-day professional theology. It remains to be seen whether it will ever irrigate the faith of the people.

There are many things about the book that will alienate Americans. For instance, there is a settled quality about it suggestive almost of omniscience. Yet, we have never stood more in need of the services of a greatly synthetic mind. The orientation of the book is more largely philosophical than theological, despite Tillich's strictures against "Christian philosophy." Yet, Tillich's intellectual seriousness about the faith may work repentance in the easy intellectual conscience of American Christianity.

In a sense *Systematic Theology* is a belated summary of a viewpoint which Tillich has already somewhat successfully communicated to important corners of Christendom. His *Religiöse Verwirklichung* (Berlin, 1930) made his importance indisputable. His disputations with Barth during the thirties saved Barthians from dogmatic slumber. Add to this his terse essays written while professor at Frankfort (some of these are published in English translation in *The Interpretation of History*, 1936, and others in *The Protestant Era*, 1948), his little book *The Religious Situation* (1932), and his instruction for more than a decade at Union Theological Seminary in New York. These are reason enough that certain claims in his new book which are contrived to startle simply evoke a grateful "as you have said."

To cite a few: "The doctrine of creation is not the story of an event which took place 'once upon a time'" (p. 252) "'Personal God' does not mean that God is *a* perso (p. 245). "To argue that God exists is to deny him" (p. 205) "If there is a knowledge of God, it is God who knows himse through man" (p. 172). "Logos poin to a revelatory reality, not to revelato words" (p. 157). "The history of re elation and the history of salvation a the same history" (p. 144). "Only th mystery which is of ultimate concer for us appears in revelation" (p. 110 "Reason does not resist revelation. asks for revelation, for revelation mea the integration of reason" (p. 94).

Michalson

There is, however, a very new el ment in the system. Tillich is sure aware in theology of what Whitehea called in philosophy "the fallacy of th perfect dictionary." But one is never quite sure wh is happening in Tillich's conversion of words. Kant pr fessed to be putting the traditional Christian content in new forms. Hegel gave the Christian forms a new conten

At the moment, it can only be said something new happening in Tillich's view. The other system builders of ou time. Barth and Brunner, are candidly and transparentl traditional in their orientation. Tillich's orientation is "b focal." He writes with one eye on the Christian revelatio and the other eye on the contemporary world's understandin of itself. He takes the revelation as seriously as Barth an Brunner, but the times more seriously than they. One never sure which of Tillich's eyes is the stronger, but one relieved to know there is theological justification for doin what seems important.

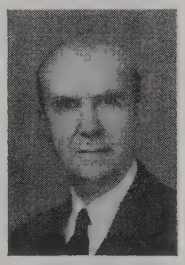
The bi-focal method is called by Tillich "the method correlation," and the extensive introduction to this first vo ume sets up the method. From within the questions of huma existence one listens for the answers of the Christian revel tion. Questions that have not been asked cannot be answere though the ability to ask questions does not imply the abilit to answer them. Man is a question-raising animal. Theolog

question-answering discipline. The *source* of theology is ible, the history of the Church and its thought, and story of the world's religions and cultures. The *medium* ology is religious experience, which Tillich would purge tism and psychologism through the rigors of a phenomgical method. The *norm* of theology is "the new being in ," an avowedly more optimistic touchstone than Luther's arth's "justification by faith."

ese methods are turned upon five theological topics: n and Revelation, Being and God (these first two in ne I), Existence and Christ, Life and the Spirit, and ry and the Kingdom. Each topic is discussed according he method of correlation." That is, the existential ques- is raised in each case and the theological answer is rmed to the question. At this point, of course, the wary vonder whether the question is made to fit the answer, e answer to fit the question. Volume I does read like a al apologetic for the Protestant faith.

hleiermacher's *Discourses on Religion* was an apologetic essed "to the cultured among its despisers." His systemheology, *The Christian Faith*, was, of course, addressed e church. It is worth pondering that Tillich regards his matic theology as in itself an apologetic, "an honest ogy of cultural high standing" (p. 7), as if he were ining in one what others have done in two; as if he be- the cultured despisers of religion are to be found these as Nietzsche said they were, in the church as well.—
Michalson

HILE the first volume of a two-volume work is neces- limited in its scope, in this instance it is sufficiently sive to give one a good idea of the basic teaching of the as a whole. It begins with a rather long Introduction, in Part I discusses "Reason and Revelation" and in II deals with "Being and God."



Knudson

e author is a distinguished theon. He was born in Germany in and in 1933 came to the United s, where he has since been profesf Philosophical Theology in Union logical Seminary in New York. He us that he has wanted to write such rk as this for a quarter of a cen- And no doubt for a longer period that he has been at work on the lems here discussed. This is his *num opus*, and will almost certainly act wide attention.

he method of the book, as distinguished from the supernaturalistic, naturalistic, and dualistic methods of the past, escribed as that of "correlation," not an especially reing or appealing term, and hence not likely to become the pted name of the new theology.

he broad, thorough, and brilliant scholarship displayed he book will command general admiration. Large numbers also be pleased and strengthened in their faith by its emsis on revelation and on the inherent logical consistency he more fundamental and distinctive doctrines of historic istian theology. The author's discussion of the divine attris will likewise be found helpful.

ut with several other phases of the book's teaching there be pronounced disagreement. (1) The author's contenthat there is "no possible synthesis" between philosophy theology seems to me an undue concession to the current logical irrationalism. (2) His failure, in analyzing realto distinguish between phenomenal and metaphysical ity, leads to much confusion. (3) His denial that God is "a person" is based on the mistaken idea that personality is limited to finite beings, when as a matter of fact it is the only form under which the Absolute can be clearly and consistently conceived.

But despite these shortcomings (and partly because of them) the book is a stimulating work, and worthy of careful study by those who are theologically inclined.—***Albert C. Knudson***

WITH A CLEAR apprehension of the basic Christian *kerygma*, a masterful grasp of contemporary culture, and a first-rate philosophical mind capable of relating the two, Dr. Tillich has produced a theological masterwork which in creative power and depth of insight is second to none in the present century and may well mark a new epoch in American theology.

Kantonen

Tillich's design is nothing less than a synthesis of the "universal logos" of reason and the "concrete logos" of revelation—hence the integration of the whole range of modern thought and life on the basis of the Christian faith. This synthesis transcends such formulations as liberalism versus orthodoxy and naturalism versus supernaturalism. Its central theme is "New Being in Jesus as Christ," developed in terms of a fresh ontology of Christian existentialism.

Rejecting as demonic any attempt to sacrifice reason, the author shows revelation to the fulfilment of reason at its greatest depth. At this depth even the question of the existence or nonexistence of God becomes irrelevant, for God cannot be made into an object of knowledge. As "ground of being" or "being-itself," God precedes the entire subject-object structure. Nor can we speak of God as "a person" but rather as "the ground of the personal." The doctrine of the "ground" is not pantheism, however, for it explicitly rejects the idea of God as "universal essence." Uniquely significant is the correlation of "being" with "courage" and of "nonbeing" with "anxiety." Only God can overcome our anxiety about the meaninglessness of life and give us courage to live amid the perils of our finitude.

While much of this discussion of "Reason and Revelation" and "God and Being" is necessarily epistemological and ontological, it proceeds from an unmistakably positive evangelical basis. Thus it is Christ as the concrete Logos who unites existential and rational truth. In him is ultimate reality, and in him the tragedy of life is conquered by the presence of being-itself in the finite. Natural immortality is rejected in favor of eternal life as the gift of God.

Tillich impresses one as a sort of present-day Kierkegaard grappling at the very outposts of thought with problems of ultimate concern, but with greater sobriety than the Danish existentialist. From a philosophical point of view, some of his solutions appear to be merely verbal, as when he freights terms like "correlation" and "polarity" with a weight of meaning which they can hardly bear. And such concepts as "depth of reason" and "ground of reason" become quite unintelligible when apparently pushed beyond the boundaries of reason itself. Similarly, the "being-itself," which lies beyond existence, appears to be too speculative an idea.

This book bristles both with insights and with problems which will be discussed the world over for many decades to come. With its appearance American theology moves into the front rank of the current Christian thinking which seeks to develop its own philosophy from its own resources.—***T. A. Kantonen***

The Struggle of the Soul

—By LEWIS J. SHERRILL

Macmillan Co., 155 pp., $2.50.

THIS BOOK is of importance to religious educators because it sets forth the place and nature of religion in the life of a growing individual from infancy to old age.

There are many studies now available that deal with the psychology of childhood, of adolescence, of young adulthood, of old age; but there are few, if any, that deal with the whole man throughout his entire lifetime.

The first chapter sets forth in clear details the theology or the psychology of the "struggle of the soul" as it encounters God-in-life. It starts off by calling attention to the fact that modern civilization requires the individual to be a person of extraordinary strength if he is to thrive in the midst of that civilization, but that "modern society is producing, in vast numbers, persons who are rendered deficient because they cannot achieve precisely that kind of strength and maturity which our civilization demands." Yet this demand upon human life is a confrontation with Reality: God. This crisis-confrontation may be a time of turning to God.

While life does not have the same meaning for all, one of three typical conceptions about life is held by most people: the treadmill, the saga, and the pilgrimage. First, life has no meaning; second, life is an epic or saga (Homer's *Odyssey*); or third, it is a pilgrimage. Life in the biblical sense is a unity, it is of the order of nature, it is a growth, it is a confrontation, it is filled with crises, it is a struggle, it is a pilgrimage.

As man meets crises in life, or confrontations with God, he is placed in a decisive position where he must choose either to shrink back from perils or to move on in faith to fulfilment of life. Sherrill dwells at length upon this process of faith and unbelief. Taking as his basis those great passages of faith in the Epistle to the Hebrews, he sets forth the nature and place of faith as seen from the human and the divine side. Life is a pilgrimage, indeed, and while man's life is set within nature, he transcends it. Faith lays hold of the eternal order, "the heavens," and thus meets the crisis by moving forward into a new phase or aspect of life.

Man knows the eternal order through archetypes. Eternal reality may be revealed to man and known by man, and in the following ways:

"1. The figure (parabole); a likeness drawn from another realm.
2. The shadow (skia); a reflection cast by the thing itself.
3. The pattern (hypodeigma); a copy, a specimen of a species.
4. The image (charakter); an exact reproduction.
5. The substance (hypostasis); the archetype itself, i.e., the eternal reality itself going forth into the temporal order."

The Old Testament gave man the shadow; the New Testament gave him the image; the sacrifice of Christ is the substance of eternal redemption; and faith is the "actual substance" of eternal life, enjoyed here and now within the temporal order of history, giving pragmatic evidence of things not yet seen by mortal eyes.

Throughout the volume, Sherrill applies these principles to each one of the five stages of human life: childhood, adolescence, young maturity, maturity, and old age. And in each case he brings out quite clearly the experiences that are crucial, indicating ways in which life at each stage may be e saved by faith or lost by withdrawal from the crisis.

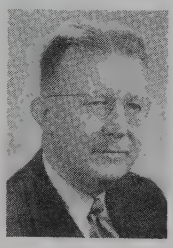
Everyone who reads these chapters carefully will be he to understand the marvelous and complex ways by w life may be guided into the way of faith and life-fulfilm Those who would help a person avoid the wrong way which to meet life—and God—will receive much help in t chapters. Perhaps the one who will be helped most of the reader!

There are, of course, some who might well say that categorization of life into specific stages is somewhat a cial. And Sherrill would grant that it seems so on the sur of the book. But we must grant that God has made us so we pass from stage to stage in life. These stages, while are held together by the continuity of life, are some clearly marked off from one another.

I believe that the time has come when we must bec more expert in this matter of relating objective truth to in-process. And this book has come close to doing this thing. It is an attempt at the psychology of revelation, o faith. Using all the sound insights of modern psychol Sherrill has interpreted life from the point of view of G intention for it in creation and redemption. Without accep uncritically the assumptions of modern psychology, the thor has shown very clearly, it seems to me, that there psychology of Christian revelation which not only un stands human nature at the point where it becomes perso but which also evaluates human existence from a profou level than modern psychology has proposed.

This volume is not only commended for personal study, for use in groups and classes which seek to understand wonderful ways of God with individuals in their search the clue to the meaning of life and the technique for mee life savingly.—***E. G. Homerighausen***

AN INTRIGUING, fascinating study that is emine worth reading. Parents, church-school teachers, and all Ch tian workers need the insights that so clearly revealed in this thought-p voking study. Important as formal ligious teaching may be in this proc Dr. Sherrill makes clear that the abi of the individual to respond to and propriate the promises of God depe primarily upon the nature of the justment he makes to the world of p sons and things.



Maynard

The factors involved in this adj ment process are strikingly delineat Of special significance is the consid ation given to the neglected middle a

The book abounds in specific suggestions that are help Parents, for example, are urged to realize that "parer adequacy" depends upon (1) an emotional acceptance their children, (2) an attitude toward them of an out-goi self-giving love, rather than a selfish, possessive, and d inating love, and (3) a willingness to let the parental ap strings be cut by their adolescent boys and girls.

The Struggle of the Soul is more than a psychologi study, however. It presents an interesting blending of p chological insights with theological convictions, and attempt to give a psychological orientation for such religi terms as *confrontation, judgment, crisis, unbelief,* and *fa* This attempt may be the most creative and exciting ph of the study. Especially interesting is the psychological planation for the philosophy of despair that still surrou us.—***Donald M. Maynard***

Planned Program for the Church Year —By WELDON CROSSLAND

Abingdon-Cokesbury Press, 165 pp., $2.

HERE is the book on church organization and administration which many pastors have been seeking. In clear, concise language this volume outlines the techniques for developing a comprehensive yearly program in the local church. What a destination and a chosen road are to the traveler, so goals and objectives are to the local church and the minister it serves. Such is the basic assumption of the author as he writes persuasively of the merits of yearly planning in the church. Business institutions are helped by setting up definite long range objectives. Crossland is sure that both large and small churches will do more effective work when they plan in advance.

Liturgical churches follow rather closely the traditional church year. Many evangelical churches give little thought to the importance of long range planning. Aside from estimating the budget, the program of many of our churches is like creation before the Spirit of God moved upon it—without form and void, and with darkness on the face of it. The author would avoid the stereotyped dulness of the static church year on the one hand, and the confused chaos of the aimless church year on the other hand.

A year's program, according to the author, is a comprehensive outline of the chief objectives, plans, and activities of the local church in all its departments, co-operatively prepared by the church leaders and the minister in advance for the next twelve months.

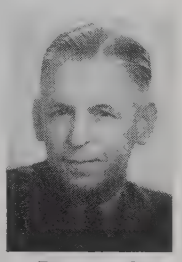
The advantages of planning the work of the local church a year in advance are many. Plans and goals give added meaning and high strategy to the Christian program. They correlate and synchronize the varied activities of the church, changing a number of scattered detachments into an advancing army of the Lord. They release and direct the energies of pastor and people. When the work of the church for the entire year is laid out on paper, it helps each chairman to see his task, acquaints all the leaders with the total program, gives leaders and people alike a sense of going forward together, and makes board and committee meetings more interesting. Comprehensive planning encourages the laymen to take their fair share of the responsibility for administering the work of the church.

The pastor is the key man in developing the planned program. He is the "leader of leaders." He must take the initiative, win the approval of officials and members, and counsel with all leaders and chairmen of committees. Working with a good nominating committee, the pastor must see that committees and organizations are led by carefully chosen leaders. After various groups, organizations, and committees have adopted plans for the coming year, the total program should be presented to a church-wide planning conference.

The book closes with an appendix giving a specimen church-wide planning conference. The author sets down in detail what one church worked out as its plans and goals for a new year. A note indicates that this church has been planning its work in advance each year for the past eighteen years. The sample plan impresses the reader as a good one. Sometimes when ministers read books or articles on church organization and administration they say to themselves, "If I had no other responsibility in the church aside from the one this author is expounding, I probably could follow his suggestions and do a thorough piece of work in that one field. But I have so many duties, and the time I can give to any one phase of my work is so limited, that I could not possibly carry out the plan recommended without neglecting some other important phases of the church program." This reviewer believes that not many pastors interested in planning their work and working their plans will have such reactions when they read this book.

This is the best treatise on church organization and administration which this reviewer has seen. Alert pastors and lay leaders should be able to lay under fee many of Crossland's suggestions and make good use of them. Also the volume should prove to be a good textbook for training school courses which deal with local church organization and program planning.—***Albea Godbold***

THOSE preachers and lay leaders who have had experience enough to enable them to prepare a planned program for the Church year comparable to the plans set forth in this book do not need to read it. But the rest of us who are charged with the responsibility of developing an intelligent and comprehensive program for the churches we serve, whether they be large or small, urban or rural, would do well to secure the combined experiences, plans, and programs drawn from ministers and lay workers from all types of churches throughout the nation embraced in this book. For these have come from the grist mill of one of the most successful church administrators in America.



Branscomb

Someone has aptly said, "I want the dog who tells me how to catch rabbits to have some hair in his teeth." Weldon Crossland's exceptional success qualifies him.

The book is really an adventure into the new year with good maps, sign posts, road markers, compass, and a lot of other helpful guides that every pilgrim along church trails will need. I read the recipe for an effective and successful church year with profit, and my mind went way out into the future for my own church, seeking an opportunity to initiate some of the ideas that make up this suggestive and stimulating book. Then I sent a copy of it to a young minister of a much smaller church and asked his impression. After reading it he said, "The book is a fine one, and I have received much from it. I hope to plan my work as clearly and detailed as the author suggests."

I commend *A Planned Program for the Church Year* as a book that will be highly useful in a church library. Likewise, it would be a wise plan for a minister to provide copies for the chairman of the Official Board and perhaps the chairmen of major committees and other boards. In the Methodist family it would be a rewarding investment for a district superintendent to share a copy of this book with each of his preachers. When doctors discover new ways to fight old diseases and help human beings, they hurry to share the news. Dr. Crossland has done that for ambitious and consecrated preachers and lay workers in the church.—***John Branscomb***

I FOUND Crossland's book very suggestive and believe his general plan of church-wide planning to be workable. I have never found it advisable to plan the sermons for a year around a central theme. Planning of two or three series for a year and the general areas of gospel interpretation to be included in one's pulpit program is a procedure many of us use. This is a minor disagreement. The book should prove helpful to ministers of small and rural churches as well as others.—***N. C. McPherson, Jr.***

REVIEWS

J. MINTON BATTEN, *Contributing Editor*

Analysis of the Reasonable

CHRISTIANITY AND REASON, *Edward D. Myers, ed., Oxford University Press, 172 pp., $3.*

This symposium by the Guild of Scholars of the Episcopal Church (plus two guest writers) is a most interesting exhibition of the strength and weakness of academic thinking. It is strong analytically while constructively weak. The book, in fact, mirrors the college campus. Churchmen, on the other hand, often come forward with syntheses which have short-circuited adequate analysis. Though much important discussion is offered in this volume, there is an overdose of "ever learning and never coming to the knowledge of the truth." Some analyses are also more clever than profound. The volume is not for the layman, nor the minister, nor the student searching for solutions, but for the teacher who busies himself with and delights in continual analysis. The Christian faith has far more full and definite answers than those here given.

When this warning has been written, it should be said that there is still much good analysis to enlighten those who indulge in premature solutions, devoid of depth. Theodore Green once again challenges his former colleague, Stace, on the question of the validity of faith. John Wild's defense of Catholic theology is sincere but, to the reviewer, fails because of the nature of the task. The identification of Christian faith with Thomistic presuppositions is unfortunate even while we stand on the edge of a fuller understanding of it. George Thomas has much good to say on the relation between theology and philosophy.

Wilbur Urban surprised the writer by the vitality of his piece of writing. His position that theology cannot be hampered by myth for its language, but must, for its final say, come out with designative terms, translating all else them, is sorely needed when the field is being obfuscat myth and symbol as final modes of communication.

Lewis Hammond's essay on "Theology as Theoretica Practical Knowledge" affords us stimulating analysis. ard Roelof's summarizing chapter particularly fascinat by its discursive and fluent analysis. Helmut Kuhn of wise and learned defense of reason in religion. In all we could wish for more constructive emphasis.

I have read this book with mingled responses: than ness for its learning and stimulating analyses; heartac its failure to arrive at the simplicity of faith, which is y complex as every need and as profound as God's saving for the world.—***Nels F. S. Ferre.***

REVIEWERS

BATSELL BARRETT BAXTER, professor of Speech, David Lipscomb College, Nashville, Tenn.

ABRAHAM CRONBACH, professor emeritus of Jewish Social Studies, Hebrew Union College, Cincinnati, Ohio.

NELS S. F. FERRE, professor of Philosophical Theology, Vanderbilt University School of Religion, Nashville, Tenn.

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LYNDON B. PHIFER, associate editor of Adult Publications, Methodist Board of Education, Nashville, Tenn.

CHAD WALSH, associate professor of English, Beloit College, Beloit, Wis.

PEYTON R. WILLIAMS, rector of Christ Church (Episcopal), Nashville, Tenn.

The Only Hope

CHRISTIAN LOVE, *by Paul E. Johnson. Abingdon-C bury Press, 240 pp., $3.*

In a world of strife and uncertainty where men tend t to themselves, that Christian love is a lovely ideal but tically impossible, is is extremely helpful to share som the insights and understanding that Paul E. Johnson so sets forth in this book.

The author, professor of the Psychology of Religio Boston University School of Theology, is frank to state a outset that the book will be too psychological for those have a predominantly religious interest and not psycho cal enough for those who have a predominantly scien interest. Yet the reader can readily rejoice in the auth success in giving a deeper appreciation of that which New Testament makes the "Great Commandment" psychology teaches is man's fundamental need.

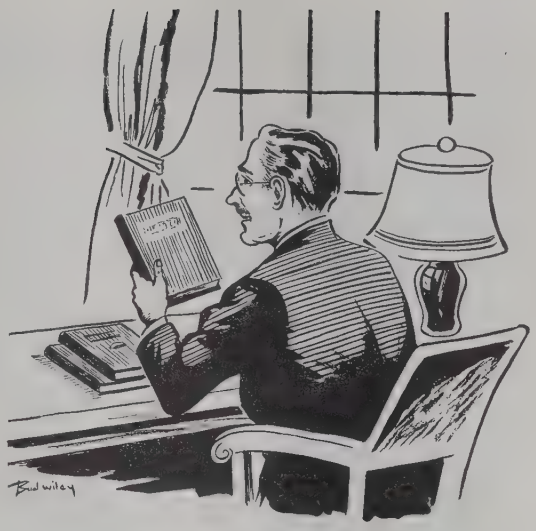
He states quite frankly "until love comes to replace and trust rises above suspicion, the outlook is dark and t boding for this planet called Earth." Yet he gives gre for real hope as he faces honestly the confusion in our un standing of the meaning of the word *love*. It is someti weakness; sometimes strength. It is not an instinct but a b need of man.

Christian love is not self-destroying (self-sacrificing in usual sense). It is love that *invites a response*, especially of one's enemy. It is love that restores broken relationsh or creates new ones, which is the meaning of the redemp love of Jesus. The self is not mortified but fulfilled in new relationships. He takes issue with John Calvin and th who would emphasize the total depravity of man, "for," says, "a deeper psychological understanding will show instead of opposing each other, selfishness and unselfish are both likely to arise from hostility rather than love. . would be naive to assume that by hating myself I the love others, or by hating others I love myself. . . . Ca who despised himself, also despised his fellow man (Se tus) to the point of wishing him to burn at the stake."

There are other valuable insights into the nature and motive power of Christian love. In many ways the strongest and most challenging chapters are "Education Love" and "The Christian Family." "If we want love in society, you and I and our neighbors will have to join ha

MINISTERS:

ooks to help you help your church



Here are five carefully selected books to help the minister solve the various problems confronting him in his work. Informative . . . rich in practical guidance . . . a wealth of helpful ideas. These books should be in the library of every minister, young or old.

BUILDING UP YOUR CONGREGATION, *by Willard A. Pleuthner.* Help from tested business methods. This book offers to church boards and ministers the quality professional advice that a great corporation hires. It is clearly written; it generates enthusiasm and will set the reader to work. (WF) **$3.00**

PUBLIC RELATIONS MANUAL FOR CHURCHES, *by Stanley T. Stuber.* Here is a wealth of practical information vital to a successful program for effective church leadership. Written simply and concisely, this manual covers every factor, and attacks every problem which confronts the church program. (DD) **$2.50**

CHURCH USE OF AUDIO-VISUALS, *by Howard E. Tower.* Here is specific information on audio-visual education, on making plans to include it in the church program, on what materials are available and reliable sources for them. Clear illustrations add to the value of each chapter. (AC) **$2.50**

JOHN WESLEY'S JOURNAL, *abridged by Nehemiah Curnock.* The aim of this book is to preserve in a continuous narrative the main facts that illustrate the rise and progress of Methodism as described by John Wesley himself. In Wesley's own words, without alteration or comment, the story is told. (PQ) **$3.75**

A BOOK OF PASTORAL PRAYERS, *by Ernest Fremont Tittle.* These seventy pastoral prayers are marked by reverence, devotion, and a real understanding of the way to lift the heart and mind of a congregation toward God. Twenty general prayers, prayers for special days and occasions. (AC) **$1.50**

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and work for it." Christian love has to be learned in response to, and as one experiences, other people's love and God's love.

"Learning to love is a larger adventure than learning a multiplication table or the books of the Bible." It is not learned by coercion, which may actually produce hatred and frustration. It is the business of home, school, church, and indeed the whole community to teach love. The emphasis must fall upon the home. From a Christian point of view the author shows clearly the basis for the use of wise love rather than violence or coercion on the part of parents in raising their children.

In the chapter on "Marriage and Sex" there is a healthy study of the two functions of sex, namely, procreation and socialization. "Without procreation the human race could not survive, without socialization it would not be worth surviving." "Sex is not something we have; it is something we are."

Can modern society be Christian? Man must recognize the aggressive tendencies at war in himself—love against hate. Both are contagious. Hate breeds hate, and love breeds love. In a Christian community there can be no parties or enemies in unrelieved opposition. We are not to renounce our enemies but keep on until we can make friends of them. There is no question that there would really be a revolution in Christendom if all who "called themselves Christians" would take seriously this element in their professed faith.

The author finds considerable grounds for hope in the movements of our age such as the Red Cross, C.A.R.E., U.N.R.R.A., E.R.P., U.N.E.S.C.O., the World Council of Churches, Alcoholics Anonymous, and myriad others that express man's concern for his fellow man. The list is not such as would impress the careful reader with too great a feeling of satisfaction and success. The forces of hate and indifference still seem to be too much in the saddle. But they are attempts and need to be encouraged. Meanwhile, we all need such a book as this to see more clearly how the Christian gospel confronts us at the point of our deepest human needs and is not "impractical idealism" but the only hope for both the individual and society.—***Peyton R. Williams.***

A Life of Christ

GOD SO LOVED THE WORLD, *by Elizabeth Goudge. Coward McCann, Inc., 311 pp., $3.50.*

Every life of Christ that I read sends me back with renewed admiration to the Gospels. But that is not to say that the writing of such biographies is a futile thing. Twenty people, each reading the New Testament, will carry away a slightly different Christ. If those twenty people sit down and write twenty books, and I read them all, something of their pooled insights will remain with me when I return to the Gospels.

The Gospels are primary and, in their absolute simplicity and directness, impossible to rival. Anyone who sets out to write a life of Christ necessarily takes the Gospel as his starting point, and then—to a greater or less extent—goes through the creative process. He tries to read the unrecorded thoughts of the characters; he endeavors to imagine the incidents passed over or very sketchily described in the records. The result is, of course, a book longer than any one Gospel, and usually longer than all four of them put together.

Each of these useful attempts to do the impossible has a flavor its own. Sometimes the reader feels that new life and vitality has been created, and that the insights have the ring of reality. Good examples are Greville Cooke's *The Light of the World* and, still more, Dorothy L. Sayers' incomparable cycle of radio plays *The Man Born to Be King*. In the latter, I find a new understanding of one side of Jesus: the gaiety and wit—and Miss Sayers has also provided the most plausible explanation of Judas' motives that I have ever seen.

The books I have just mentioned have an arresting freshness. At the opposite extreme are those that are little more than a harmony of the four Gospels. In these, usually the language of the King James Bible is adhered to rather closely. Miss Goudge's book belongs in this second class. There is little of fresh insight in it. Indeed, the total effect is static rather than dynamic. But the story is told with quiet reverence and a loveliness of style. One feels that the whole book is the offering of a deeply devout woman who wishes to share with everyone the riches that Christ has brought into her own life. And it has the negative virtue of not including a good many shaky, if exciting, speculations. It ranks high among the "Lives of Christ, Type II."—***Chad Walsh.***

A Brief History of Christianity

PROTESTANT BACKGROUNDS IN HISTORY, *by J. Milton Batten. Abingdon-Cokesbury Press, 160 pp., $1.*

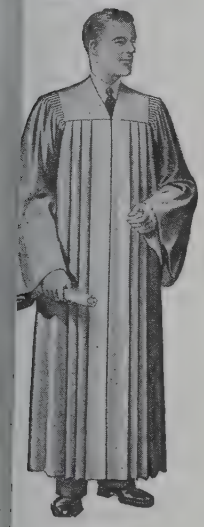
The size, the title, and the price of this book may be deceptive. It is more than a presentation of Protestant history, more than a background study of the Protestant movement. It might be called a brief history of Christianity from its beginning in Judaism to the culminating union movement at Amsterdam. Seldom does one find so much that is vital to Christian history set forth so vividly, accurately, and succinctly. The book is a marvel of condensation. The interpretations of controversial questions are usually sane and sound. The presentations are unusually lucid and often graphically related.

The author begins with a fine summary of the Hebrew contribution to the Christian faith followed by a splendid account of the origins of Christianity, the significance of Jesus, and the spread of the new faith over the Roman Empire. The intellectual undergirding and the institutional development of this new virile religion over against heresies, opposition, and persecution then introduce the reader to a brief discussion of its life through the vicissitudes of the "thousand years of uncertainty."

The chief events and causes leading to the bisection of western Christendom, known as the Reformation, unfold before the eyes of the reader. Then one is led to view the major expressions of Protestantism, their contribution to the modern world and, finally, their extension to the American scene. It is gratifying to note the author's emphasis upon the positive essence of the Protestant "protest."

Quite a story packed into 160 pages! Yet nothing of real significance is left out, although each historian would naturally have had his own criteria as to the relative significance of events and movements. This book can be highly recommended as a reliable source of information on the great theme of what really is essential in historic Christianity and the Protestant exposition of it. We know of no better authoritative guide for church class groups who wish to obtain a clearer picture of our rich spiritual heritage.—***A. W. Nagler.***

CHOIR AND PULPIT ROBES



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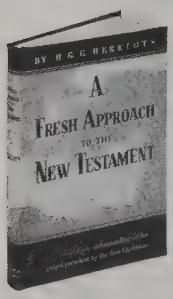

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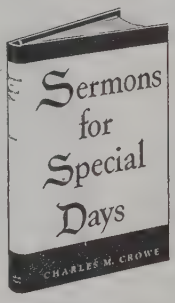

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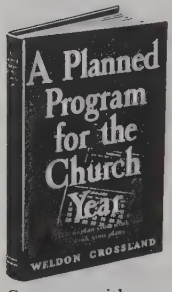

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He Practiced Wesley's Dictum

FRITZ KREISLER, *by Louis P. Lochner. Macmillan Co., 455 pp., $5.*

If you were asked to name the greatest man now living, who would it be—Schweitzer, Kagawa, perhaps? They would be this reviewer's first and second choices—and a third would be Fritz Kreisler, the retired concert violinist.

Of course, it takes more than musical pre-eminence to deserve the adjective "great." By Christ's standards of greatness, it seems to this reviewer, both Schweitzer and Kreisler qualify; for both of these geniuses serve human need at sacrificial cost to themselves.

As a violinist-composer Kreisler stands on the top rung of the ladder of success. Musicologists have said that three men—Bach, Paganini, and Kreisler—did more to advance the literature for the violin than any others.

When Kreisler began concertizing at the age of thirteen, he found violin literature comparatively scant, so proceeded to create many original compositions. Because, however, he thought it might be deemed immodest to include so many of his own compositions on his programs, he attributed them to past classical composers such as Couperin, Pugnani, Martini, and others. For a quarter of a century the musical world was "fooled" by this well-intentioned hoax. In 1935 he confessed to having originated these "classics." Incidentally he was almost as good a pianist as violinist, and on the former instrument was self-taught.

Aside from his musical greatness Kreisler, like Schweitzer, studied medicine and philosophy. An even greater similarity was his philanthropy. His wife Harriet was the guiding spirit a career of helping the needy throu her husband's marvelous skill. She ranged many benefit concerts for manitarian causes, and together t gave most of his earnings from conc fees and royalties to a number of ch ities in Europe, America, and el where. The Kreislers are channels service with a keen sense of stewa ship of God-given talents.

Unlike most concert violinists Kre ler did very little rehearsing. thought that too much practice h an artist's joy in performance, and was his keen sense of joy that put t added "something" into his playing gain the world's plaudits. "I have enjoy whatever I play, or I can't pl it," he once wrote. "Technique is c cidedly not the main essential of t concert violinist's equipment. Sincer and personality are the first main e sentials. . . . To me the man who lov justice will 'sound' different from t man who is secretly capable of a me act; the man who is cruel will 'soun different from the man who humane."

Doubtless this attitude toward h musical endowments contributed t ward his Schweitzerlike sense stewardship of earnings and posse sions. In the course of thousands concerts he may have occasionall missed the right note in a score—f not even Kreisler was perfect in mus cianship—but he learned Christ secret of life. And, though not a Met odist, he put into practice the Wesleya dictum "Earn all you can; save all yo can; give all you can."—***Lyndon E Phifer.***

Yale Lectures on Preaching

THE ROYALTY OF THE PULPIT, *by Edgar DeWitt Jones. Harper & Bros., 447 pp., $5.*

"The Lyman Beecher Lectures on Preaching at Yale University have had to wait a long, long time for any adequate interpretation and evaluation as a whole. But this volume, *The Royalty of the Pulpit,* by Dr. Jones, was well worth waiting for." These words, expressed by Halford E. Luccock of Yale, in the Foreword of the book, will find ready agreement in the minds of those who have known and loved the Yale series, and now become acquainted with Dr. Jones's monumental work.

The author brought to his task a lon life of study of the Yale Lectures an of the men who delivered them. Twenty seven of the speakers he had know personally. All of the lectures he ha read and reread for years, long befor the invitation to write this book wa received. The author brought to hi task not only a great love for the ma terial with which he was working, bu also the mind of a research scholar. Hi voluminous reading and careful record ing of each appropriate bit of informa tion is apparent throughout the book Still another of his assets is his styl of writing. His writing is in the popu lar vein—easily understood by the

non man. Dr. Jones was indeed *the* to write a comprehensive volume ne Yale Lectures.

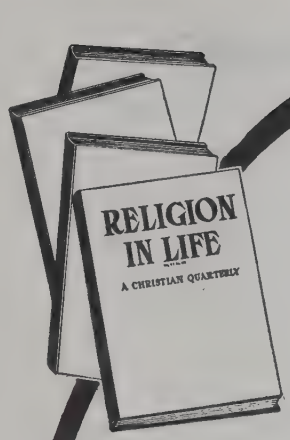
e Royalty of the Pulpit is primarily ckground treatment of seventy of Yale lecturers. In addition the or gives some indication of the of each series of lectures with an uation of each series as a whole. evaluations are for the most part rable to the speakers, yet the or had the courage to criticize n criticism was deserved.

he book is just the supplement that f modern times need to accompany printed volumes of lectures to make entire scene real. The author gives he warm, human, personal back- nd into which we may place the ures.

ne of the major difficulties in a me such as this is the absolute irement of brevity. An average of five pages was available for each aker. Five pages are not enough. As es says, "Obviously anything like a appraisal of these powerful lec- s in a single chapter, necessarily f, is not possible. It is like attempt- to photograph Mt. Everest by sec- s."

he only other major difficulty ap- ent to the reader is that of organi- on. Not entirely satisfactory is the uping of the various speakers under h headings as "Olympians," tans," "Educators and Schoolmen," odern Masters of Pulpit Discourse," epherds of the Flock," etc. Dr. es was fully aware of this problem en he wrote ". . . no complete clas- ing of these versatile ministers ler any one heading is possible. For tance, some of the 'Olympians' were eologians and Philosophers,' just as he who are classified under the lat- heading were also superb crafts- n and faithful 'Shepherds of the ck.' Still, on the whole, there seemed d reasons for the listings as they ap- ar, and it is no secret to say that the thor labored longer and with more guish of mind and heart over this pect of his work than on any other tail."

The book is well printed on good per, has an excellent index, and two luable appendices. The format and ality of binding are appropriate for monumental a work. The price that rper and Brothers has placed upon e book ($5.00) seems reasonable ter one has read the book. We can grateful for the happy combination circumstances that made this great rk possible.—***Batsell Barrett Baxter.***



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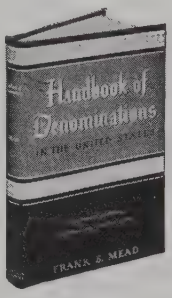

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Widening Horizons

RELIGION AND THE NEW P
CHOLOGY, *by Alson J. Sm*
Doubleday & Co., 192 pp., $2.5

Here is a tremendously interes
and fascinating book. It is a book
one finds hard to lay aside before
reading is completed. Its subject
psychical research and that recent n
ification of psychical research kn
as parapsychology.

With breath-taking vividness,
writer reproduces accounts of inve
gations relating to spiritualism, séan
mediums and planchettes. He det
the meticulous steps adopted to unco
fraud, and the amazing residue
actuality that remains when every p
sible vestige of fraud has been obviat
He acquaints the reader with sci
tifically verified instances in wh
dreams, intuitions, and apparitio
have proved vehicles of truthful inf
mation.

With gripping power, he descril
happenings that support the claim
personal survival beyond death. In
manner which does not allow the int
est to flag for a moment, he tells
parapsychological experiments at Du
University and elsewhere demonstrati
the possibility of knowing distant
seen, and future events without
course to seeing, hearing, or any oth
nameable channel of information, a
of mentally controlling such even
without resort to any physical mean
The reader is apprised of the rigid
mathematical computations which,
these studies, utterly preclude the fa
tor of chance. Especially striking is t
array of renowned scientific men wh
have sponsored and have been in
pressed by such inquiries.

Less appealing is the author's theo
ogy. While appreciating the problem
and the methods of science, the autho
himself a clergyman, betrays mo
than a modicum of a theologian's gl
over the presumed mistakes and di
comfitures of the scientific world. In ou
author's theologizing, the following a
sumptions, even when not explicit
formulated, are traceable: (1) Th
word "religion" always means the sam
thing no matter where used, when use
or by whom used. (2) Religion repor
certain alleged facts. (3) Religion
valid if these reports are correct; in
valid if they are incorrect. (4) Matter
that came to be credited under pre
scientific conditions are among the ma

that religion thus reports. (5) ce injures religion when it contro- these reports; it sustains religion ever some scientific finding hap- to accord with some phase of reports. (6) Included in these re- s reports are metabiological (our calls them "spiritual") explana- of human mentation. (7) Disbelief e metabiological causes people to n ways which we deem unworthy. Behaviorism denies the metabiolog- parapsychology proves the meta- gical.

e present reviewer pleads that supposition 8 is correct, suppositions 1 and 7 incorrect, and the remainder partly correct and partly incorrect, their element of untruth following from the error in proposition 1. "Religion" is not the name of one thing; it is the name of various things. Types of religion are numerous.

A type of religion exists that centers not in things reported but in things experienced. Our author himself refers to this type of religion when he dwells upon the "inner light" of the Quakers. Such is the religion that holds that "the greatest of these is love." With that kind of religion, matters reported can be left to science; the religion itself pivots on personally experienced values.

Religion of that order has nothing to lose and nothing to gain from physics or geology or biology or biblical criticisms or Behaviorism or psychical research or parapsychology or any other scientific enterprise. Rarely scrutinized, however, and widely accepted, in our culture, both among the churched and among the nonchurched, the above listed assumptions are little likely to impair the success of this publication. —*Abraham Cronbach.*

Briefly Noted

LE HISTORY DIGEST, *by lmer W. K. Mould. Exposition ress, 201 pp., $3.*

brief summary of Bible history oted for use in secondary schools Bible training classes. This is a book to recommend to parish- rs who wish to secure a brief, endable statement of the essential orical facts about the rise of the ish-Christian religious tradition.

THIS ROCK, *by G. Bromley Oxnam. Harper & Bros., 117 p., $1.50.*

Bishop Oxnam's views on the present us of the movement towards Chris- reunion. He delivered these lec- es under the auspices of the William ry Hoover Foundation at the Dis- les Divinity House of the University Chicago.

URCH LOBBYING IN THE NA- ION'S CAPITAL, *by Luke Eber- ole. Macmillan Co., 195 pp., $2.75.*

An objective study of church lobby- as a developing activity of organ- d religion. The distinguishing fea- es of Protestant, Roman Catholic, d special-cause lobbies are described. thods of church lobbying are dis- ssed in detail. Emphasis is given to claim that church lobbies belong a unique category because they seek islation which will promote human lfare. The author predicts the ex- nsion of church activities in this field. e evidence is clear that the churches w belong among the "pressure oups" that are seeking to influence e development of national policies.

A PHILOSOPHY OF FORM, *by E. I. Watkin. Sheed and Ward, 442 pp., $6.*

This is a revised edition of a work by a Roman Catholic thinker who seeks to construct a satisfying philosophy based on an attempted synthesis of Thomism, Platonism, and Aristotelianism. The concluding chapter, entitled "Religious Contemplation," is a masterly essay on mysticism.

THE WISDOM OF KOHELETH, *by Robert Gordis. East and West Library, 31 pp., $1.25.*

A new translation of the Book of Ecclesiastes. An introductory essay argues in support of the literary unity of the book and makes an interesting evaluation of the author and his message. Each section of the translation is prefaced by explanatory notes designed to guide the reader to a clearer understanding of the successive steps in the argument of the Preacher. Gordis provides materials for a fascinating study of one of the most neglected books of the Bible.

HISTORY OF METHODIST MISSIONS, VOL. II, *by Wade Crawford Barclay. Board of Missions and Church Extension of The Methodist Church, 562 pp., $3.50.*

The first volume of this comprehensive *History of Methodist Missions* was reviewed by Kenneth Scott Latourette in THE PASTOR, May, 1950. The second volume, issued under the subtitle "To Reform the Nation," maintains the same high standards of scholarly research and skilful writing. This is by far the best account of "Methodism and Reform" that has been written to date. It is also the most satisfactory record of the earlier Methodist mission work among the Indians. Other interesting phases of Methodist history are discussed.

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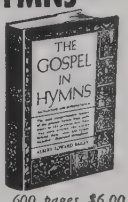

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Browsing Through Recent Fiction

A Review by GERALD KENNEDY

IT TAKES hardly any time at all for a speaker to reveal himself, and that is especially true of preachers. In a few minutes the congregation knows whether there is anything to expect or merely something to endure. As a matter of fact, I have heard young men say grace or lead in prayer, and concluded at once that they had the makings of a real preacher. There is an indefinable something which strikes fire in a listener's heart if a *preacher* is in the pulpit.

Kennedy

The same thing is true, to some extent at least, of a writer. You do not have to read a book half through before you know whether or not it is worth reading. The things differs among writers, I have no doubt, but a page or two reveals whether you have encountered a man who can write or a bungler who has not learned his craft. Perhaps fiction illustrates this more clearly than other forms of writing. It is always an exciting moment when you open a book whose author you do not know. For while it may result in nothing more than a five-minute disappointment, there is always the chance that you are beginning a hour or so of pleasure and profit.

All of this was touched off by receiving novels this last quarter that illustrate the moral drawn above. There is value in having someone introduce you to a book, but there is a fine pleasure in meeting an author without an introduction. Sometimes a man needs to escape the conducted tour and roam a strange road by himself.

And now to things more precise.

JONES, *From Here to Eternity.*

Now brethren, do not waste your time or postage writing to me or to THE PASTOR just to say that this book is full of nasty language, immoral practices, and degrading situations. I know all that, and I am not going to suggest that it be put into the M.Y.F. library. But it is supposed to be a picture of the peacetime army, and there are a large number of Americans who would like to force every American boy into this kind of environment. Yes, I know, they call it U.M.T., and they talk vaguely about education and moral uplift. That kind of talk ought to be trusted about as far as you can throw a tank. Parents, I suggest you read *From Here to Eternity* (everybody else has been reading it), and then write your congressman about fastening permanent conscription on this democracy. As a tract against U.M.T., this best seller has great value and, incidentally, now and then you will find some fine writing and real insights. But unless you have had a long course of training in modern "realism," you had better just take my word that it is rough and tough and pass it by.

PRIESTLEY. *Festival.*

J. B. Priestley has long been a favorite of mine, though he has let me down badly now and then. But in my book he is still far over on the credit side, and *Festival* reflects the deft touch of the real storyteller. It has certain resemblances to his famous *The Good Companions*, as every reviewer has pointed out, though my memory of the previous volume makes me think that it is still first. Three people get together from widely different backgrounds and produce a festival for a reluctant town called Farbridge.

The book is more than timely since the Festival Year in Britain does not get under way until this spring. There is much puncturing of stuffed shirts, but a little too much assumption that people who are not stuffy spend most of their time in pubs drinking more than they should and ignoring the ethics of society. I am probably a moralizing lout even to mention this, but I cannot escape my upbringing. I must confess, however, that it is a good yarn told by one of the master craftsmen in the contemporary field.

SHUTE, *Round the Bend.*

I had a secretary once who had excellent judgment about titles. Sometimes when I tried one out on her she would say, "Well, it is all right, of course. But it doesn't send me." That is my reaction to this book. It tells about a young Englishman getting his own airlines business started in the Near East, and about a strange Indian mechanic who became the founder of a new religion. It has some real spiritual insights, it is well written, and it deals with important human problems. It ought to have a better review than it is getting here. Sorry that I am so hard to please.

BRUCE, *Linden Road.*

I like this book because it illustrates the point I tried to make in the introduction about writers revealing themselves immediately. You need to read no more than a page to know that Miriam Bruce can write. It is another book about the Jews in America and the anti-semitism lurking just beneath the surface. Now, do not say that you have read enough books about this theme and dismiss *Linden Road.* You have read a number of books about love too, but heaven help you if that subject no longer appeals. This is no screaming diatribe, but a sensitive and comprehending story of America in our time. It will not do the bigots and other hopeless characters any good, but it will straighten out some of the thoughtless Christians whose opinions, such as they are, come from what "they say."

CANNON, *Come Home at Even.*

It has become an American truism that every European who came to America found here the fulfilment of his dreams and never had the slightest desire to return to the "old country." It is rather refreshing to read about some early Americans who were so homesick they returned to England. A young carpenter, his wife, a bound

and a maid servant (who had mitted a murder) form the main er of the story. Roger Williams ap- s only briefly. The novel rings true is competently written. Religion rs in the form of the young car- er's obsession that God had meant to settle in America. His wife could r get into complete agreement with on this point.

NE, *The Grotto.*

rs. Stone, who sometimes writes r the name of Ethel Vance (I won- why), has several first-rate books er credit. This one seems to me one her weaker efforts in spite of her ce of a rather daring subject. She supposed to be dealing with a ner's gallant fight to save her son homosexuality. I guess she won fight, though I'm blessed if I know it was done. She is in Italy with boy, and you begin to get a few s (they are very delicate) that there omething a little strange and not e normal about the young man. n when he wants to stay on in Italy a man who has been a friend of mother's, you begin to get the idea what the problem is.

The victory seems to be in the mother ning the boy against this man and dying from an overstrained heart. onder what the psychologists would about this method of fighting homo- uality. The book seems to me to pre- d to deal with a problem and then ss it over with sentiment. To go back an expression used by the little gut- snipes of my boyhood, I want to say the author: "Either put up or shut " And that is all I'm going to say, n though I confess it is not quite r to *The Grotto.*

RR, *Monk in Armour.*

Before reading this book I did a most fortunate thing—I read Bainton's *re I Stand.* That great new biography so superior to a fictionalized life of artin Luther that it is no good my ing to review *Monk in Armour.* To in a phrase, truth is stranger than tion—and also more exciting. There e some readers, however, who can- t bear to taste biography or history less it is covered with a thick fictional sting. For such persons, *Monk in rmour* will tell a story about the eformation and its creator pleasantly d dramatically. Already I begin to te myself for what sounds like a percilious and superior pose. I ask e Lord and Mrs. Barr to forgive me— t don't read the Bainton book first.

Fox, *Daughter of Jairus.*

Around the New Testament story of Jesus healing the daughter of a ruler of the synagogue, the author has woven an imaginative story that is certainly above the average of such novels. That in itself is not very high praise because the average, in my opinion, is low. By no stretch of the imagination is this a great novel, but it fills a place—perhaps an important place in a balanced reading program. For young people and others who have grown up in the church and heard only the Sunday-school versions of New Testament stories, this book will at least show that the Bible ought to be read with imagination.

I am sure there are some readers who think that THE PASTOR ought to go all out for any book with a religious theme. Personally, I do not agree with that position since theme ought not to be the decisive factor in judging a novel. The writer who takes a biblical incident for his beginning is up against a terrific obstacle at the start, because the material has been dealt with already by an artist. Also, for the readers who will be the most likely to buy the book, the material is familiar. Unfortunately, a story does not improve automatically by making it longer. I add this word of counsel to prospective novelists. It is not my purpose to discourage, but merely to caution.

GLADYS H. BARR, *Monk in Armour.* Abingdon-Cokesbury Press, 256 pp., $3.

MIRIAM BRUCE, *Linden Road.* Harper & Bros., 280 pp., $3.

PAUL FOX, *Daughter of Jairus.* Little, Brown & Co., 213 pp., $2.75.

LEGRAND CANNON, *Come Home at Even,* Henry Holt & Co., 283 pp., $3.

JAMES JONES, *From Here to Eternity,* Charles Scribner's Sons, 861 pp., $4.50.

J. B. PRIESTLEY, *Festival.* Harper & Bros., 607 pp., $3.95.

NEVIL SHUTE, *Round the Bend.* William Morrow & Co., 341 pp., $3.50.

GRACE ZARING STONE, *The Grotto.* Harper & Bros., 249 pp., $3.

Prices of all books reviewed in THE PASTOR are subject to change without notice—Ed.

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bbn: books briefly noted	prg: pastors' reading guide
cm: clinical material	sf: staff feature
ed: editorial	sn: sermon
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if: from the idea forum	ss: slants on the secular

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Vital Facts of Life, Carl H. Harman and E. W. Marquardt (Russell L. Dicks)	Oct.	44
War and Human Progress, John U. Nef, bbn	May	46
We Bow Our Heads, John W. Doberstein, ed. (Russell L. Dicks)	Dec.	46
What Are You Living For? John Sutherland Bonnell (Russell L. Dicks)	Sept.	46
Whitehead and the Modern World, Victor Lowe, Charles Hartshorne, and A. H. Johnson, bbn	May	47
White Witch Doctor, Louise A. Stinetorf (Gerald Kennedy)	Jan.	37
Windows Toward God, Charles H. Schmitz, bbn	Dec.	48
Wisdom of Koheleth, The, Robert Gordis, bbn	July	39
Word in Season, The, H. Hughes Wagner (Earl H. Furgeson)	May	44
Work in Modern Society, J. H. Oldham, bbn	Jan.	46
Worlds in Collision, Immanuel Velikovsky, bbn	Oct.	48
Yearbook of Psychoanalysis, The, Sandor Lorand, ed. (Carroll A. Wise)	Jan.	41
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Your Bible and You, Charles R. Erdman, bbn	Mar.	48
Your Child Makes Sense, Edith Buxbaum (Russell L. Dicks)	Nov.	42
Your Life Counts, Hoover Rupert, ed., bbn	Oct.	48
Your Rugged Constitution, Bruce and Esther Findlay, bbn	May	47
Youth Programs for Special Occasions, Ruth Schroeder, bbn	Oct.	48
You Will Survive After Death, Sherwood Eddy, bbn	Jan.	46

No August Issue

¶ As the fourteenth year of publication of THE PASTOR is concluded, we remind you that the magazine is not issued in the month of August. This (July) number completes Volume 14, and the September number will be the first of Volume 15. ¶ On pages 42 through Cover Three you will find complete indexes to articles, books reviewed, and other features published in THE PASTOR during the past year. The Annual Index is prepared as a service to those readers who keep permanent files of THE PASTOR so that they can locate the materials easily and quickly in the future. ¶ As the current volume is completed we take the opportunity to state again the purposes of THE PASTOR: 1 to serve as a journal *of*, *by*, and *for* pastors; 2 to see the minister's job *whole;* 3 to serve as a medium for the exchange of ideas; 4 to stress the *fundamentals* of the ministry and the Christian Gospel. ¶ THE PASTOR is produced by The Methodist Publishing House to serve the ministry of the church.—Ed.

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